

THE
CHRISTIAN
REMEMBRANCER.

NOVEMBER, 1828.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Commission and consequent Duties of the Clergy: in a Series of Discourses, preached before the University of Cambridge, in April, 1826. By HUGH JAMES ROSE, B.D. of Trinity College, one of the Select Preachers for that Year.* London Rivington, and Deighton Cambridge. 1828. pp. viii. 179. Price 8s. 8vo.

WE thank Mr. Rose in the sincerity of gratitude, as entirely attached to the apostolic Church of England, for this his labour of love in the cause of the Church's purity and zeal; and reckon it, moreover, no trifling satisfaction, to have such an opportunity, as these pages will afford us, of freely recommending to our brethren in the ministry the admirable sermons he has given to the world. They are worthy of a repeated and most attentive reading; and if, by the purity and elegance of style in which they are composed, they delight; so, in the importance of the subject upon which they treat, in the dignified and solemn tone in which that subject is enforced, and, above all, in the true spirit of devoted attachment to his profession which they inculcate, there is much to edify, much to instruct, much, every way, to be admired. Functions, high and holy as are those which, of necessity and of right, belong unto the ministers of God, are, too often, it is feared, assumed unthinkingly and exercised improperly amongst us: and whether these sad errors may arise from want of due consideration, or from a more weak or more wicked perversion of the judgment, sad, in all cases, are and must be, both in example and in individual operation, the effects of such an irreverent intruding into the chambers of the sanctuary. To guard against such sorrowful delinquencies in those to whom the oracles of God must be committed; to assist in the redemption of our Church from the stigma of a blind and groundless security, and from the party virulence of jealous sectarists; to urge onwards, with a firm and a successful hope, the younger members of the ministry; and to lift up a warning voice against the blandishments of worldly learning, and a misplaced affection in the exercise of human reason, in a place whence, as from a living fountain of pure water, evangelical usefulness is expected to be drawn, were the objects which our author had in view, when he stood up in St. Mary's Church,

to do the unshrinking work of a faithful and a zealous teacher. And faithfully and zealously his work has been accomplished. Few men could read his serious and affectionate appeals without deriving from them an inducement to a nobler vigilance, and an increase of earnestness in the cause of their religion. And by many, if not by all, there may be derived instruction of an useful kind on points where difficulties have seemed to settle, and information has been, perhaps, required. But to the younger Clergy, and to those who are destined and are training in the course of academic learning for the holy office, these discourses are an invaluable source of Christian guidance and ministerial authority. We were not of the number of those who heard the powerful testimonies of the preacher on behalf of watchfulness and diligence in the pastors of the flock; but, we should think, there could be no one, who would go from the congregation without a sense of deficiency, whether as the aspirant for, or the possessor of, the calling, unless, indeed, his mind had been so grossly darkened by the clouds of error, or his heart so steeled against the softening influences of conviction, as to deserve the reprobation, which he could not fail to hear denounced against the awful inconsistencies and sinful sluggishness of "the careless shepherd of the souls of his brethren." We pray most heartily and most sincerely, that this good seed sown in what should be one of the vineyards of the Church, may take deep root, and "bear fruit an hundred-fold to the honour and glory of God."

The subject is introduced by a calm and candid statement of the arguments in favour of a revelation, and of a *probability* of a Christian priesthood, together with the mention of the benefits to be derived from the covenant and sacraments which they declare. This leads to the point in question, touching the ministerial office.

Hence then at once arises the question, Who are authorized to declare the terms of the Gospel Covenant, to offer these pledges, to state and to explain the conditions, to excite men to an earnest desire for the blessing, an earnest desire to fulfil the conditions, and thus, finally convey the promised graces of the Spirit, to the Christian qualified to receive them? And who are to carry the knowledge of the Gospel covenants to lands where its joyful sound has not yet been heard; who are to be the messengers that shall pass with beautiful feet over the mountains, and descend into the gloomy vallies where the light hath never shone?—P. 12.

The probability, that those, who were destined to enter into such an holy office, would receive an higher calling, than what reason would bestow, forms the subject of the latter part of the first sermon, (the text of which is from 1 Cor. iv. 1,) and which concludes with some very sensible remarks upon the peculiar watch-word of the parties of the day—that bug-bear, *liberality*. We cannot do better than quote the words of Mr. Rose:

Before we part to-day, I am anxious to meet by anticipation an objection which is often made to the view which we advocate. When we look into the world, and see how many sects of Christians differ entirely from ourselves, and yet exhibit the most sincere and earnest zeal for the promotion of our common

object, there is something very painful to the mind in passing any sentence of blame or censure upon them; and assuredly, in these days, a proposition, which, like ours, as will appear in my next discourse, tends to cast a shade on all the congregations of Christians which reject an apostolical Ministry, will be received with dislike and repugnance. For the plan of the present age is to admit that all men, however unfounded, however wild, and however extravagant their schemes, are equally right or equally likely to be so with ourselves—to fraternize with every class and every opinion—and by the aid of unmeaning and indefinite expressions, to give to falsehood and disorder, a participation in the blessings and the honour of order and truth. And this is termed charity, this is dignified by the specious and imposing name of liberality, and the outcry is raised against all who dissent from the practice! A superficial liberality—a false and hollow charity. For Christian charity is something higher, oh! far, far, higher than this. The first of all things in the eye of a Christian, is *Truth*. That is the jewel he seeks, the pearl of great price which he gives all his treasure to buy. That must be taught plainly, simply, and *only*, without fear of offence, and though with discretion, without fear of consequences, or of imputations. It can make no compromise with falsehood, it can invest her with no ray of its own divine splendour, but must proclaim eternal and irreconcilable war with all that bears her name. But because it so wars against falsehood, so detests and so exposes it, does it therefore detest those who are deceived, or feel any bitterness against those who are in conscientious error? God forbid. The Christian, while he regrets their error, and seeks to avert its evil effects on the cause of the Gospel, remembers ever that they who hold it are his brethren—the children of the same Father, with one hope and one home. He beholds them with sincere and unaffected love, his earnest wish and desire is to reclaim them from error and to lead them into truth, and when all his efforts are vain, he sees their defeat with regret, but without bitterness. He must still proclaim the truth, for that is a sacred duty to truth and its eternal fountain, the holy and everlasting God; he must still speak the language of condemnation to falsehood, but he still speaks the language of love and of kindness to those whose opinions he condemns. He reverences the conscientious, and prays for the perverse. He looks forward to that day when truth shall shine forth and error be reproofed, and while he believes his own humble trust for acceptance in that day to rest on the sure and covenanted mercy of God, he remembers that his God is a God of love, that with him there is uncovenanted mercy, and that by himself we are assured, that it is his earnest desire to bring all the children of his love to one heavenly flock.—Pp. 20—22.

The text of the second sermon is from John xx. 21; and its object is to establish, by the evidence of Scripture and of history, the *truth* of the *probability* assumed in the previous discourse. Theological students are well acquainted with the nature of the proofs here introduced. But Mr. Rose has admirably condensed them, and interposed some more recent observations derived from his consideration of the objections made to certain texts, especially those relating to the call of the *twelve* apostles, by Schliermacher, and others. The great points in debate,—the nature of the apostles' embassy; the extent of their sphere of action; the limit of their duties as to time; the orders of their various dignities, and their offices;—are all explicitly and succinctly stated and determined. And the power of their commission is exemplified and proved by testimony not to be gainsaid.

The question of *Episcopacy* is so clearly disposed of, that we transcribe the close of that part of the discussion.

To argue the necessity of the episcopal order merely because it is an Apostolic institution, is to argue it on very insufficient grounds, for many Apostolic institutions might be, and doubtless were, of a temporary nature. But when we know that the episcopal order was instituted by the Apostles with the power of conferring the commission, and that no other order possessed the power, the intention of the Apostles as to the continuance of the order is proved by the consideration on which we have been dwelling; namely, the permanent necessity of a commission, and the impossibility of any man's becoming a minister of God without it. The same consideration, even without historical evidence, is a sufficient proof of the uninterrupted succession of the episcopal order; for if no man was admitted to minister without a commission, there must ever have existed those who had the power of bestowing it. It is on the authority of this uninterrupted succession alone that any one of us can presume to act as ministers of God, for if that succession had ever failed, no earthly power could have restored, what no earthly power had given.—Pp. 38, 39.

This "divine right of the priesthood," does not however interfere with the human authority permitted in the details of Church Government. And this Mr. Rose has also briefly mentioned and explained, adducing the great evil of improper interference in the office and the sphere of duty, to which an individual has not been expressly appointed. He then reverts to the objections urged against the divine commission, in a series of impassioned inquiries, which demonstrate the fallacy of that argument which is sometimes alleged by those who appeal to the Old Testament; which, as he says, "never touches on the subject in dispute without refuting their arguments and negating their assertions."

The real and capital objection rests in the abuse of power of the corrupt Romish Church; in its assumption of the power of *positive absolution* and *forgiveness of sin*, and in some other matters. But the abuse is no argument against a proper use of any authority. And even the errors of the priest in administering, or the inability of the penitent to receive, the succours of religion, are no impediment to a just conclusion on this or any other head of inquiry. For with respect to the power of absolution, as claimed by Protestant ministers, it depends on certain conditions, partly arising from themselves, partly from the penitent; which conditions are in themselves of chief importance, insomuch that their absence may make the act null; although the nullity, when the conditions are absent, can be no proof of its nullity when they are fulfilled. The last point is the railing accusation brought against the words in the Ordination Service, "Receive the Holy Ghost." The solution of this difficulty is familiar to our readers; but in Mr. Rose's book it is more ably given than in any other work we have yet seen.

Remove (says he, quoting from Hooker) what these insulted words imply, and what have we wherein to glory? But now since that blessed Spirit which our Saviour gave at his first calling of mankind to his ministry, concurs with spiritual vocations through all ages, we have for the very least

of our duties that to dignify, to grace, and to authorize them, which no other officers on earth can challenge. Whether we preach, pray, baptize, communicate, declare God's wrath or his forgiveness, as stewards of God's mysteries, our words, our judgments, and our deeds may, while our hearts and hands are holy, be guided by him, and so be his rather than ours.—Pp. 47, 48.

In the third sermon (on Malachi ii. 7) he brings the preceding arguments to bear upon his hearers, by shewing how the facts there stated ought to operate on the neophyte, and the ordained minister; pointing out the obligation of diligence and study; the necessity of application; the imperative solemnity of the ordination vows; the duty of cultivating the growth of spiritual graces; and the practice of prayer, and active love to God and man. He dwells, very properly, on the caution and the prudence requisite to a successful ministry; shewing how difficult the task will be, if the nature of the mind to be impressed is overlooked in the application of the instruments employed to work the beneficial change; and that the task of a minister is the hardest of all tasks, "for he has to counteract prejudice, and subdue passion; to make men resign the present gratification of their fondest wishes for distant and future expectations; and to teach them *that truth* which at first they are unable, and ever continue unwilling to believe." Well may he ask, "Who is sufficient for these things?" And well may he, as he has ably done, reply, that unassisted man, *with all these means at command*, unless he himself be teachable and willing to learn, will never teach others; and that, therefore, all helps from learning, and all aids from diligent investigation of God's word, are necessary. Especially so, in this age, when superficial information, mistaken by enthusiasts, in their wretched weakness, for a general increase of real knowledge, is so generally diffused: and when truth is corrupted, virtue and holiness are openly assaulted, error inculcated, and Scripture vilified and assailed. These things require deep and frequent meditation! Then, again, there are the evidences, and the interpretation of God's word; and many other things which we cannot now name particularly. All these, however, lead, if properly managed, to the exaltation of the human character: and surely such a consideration would lead alone to a cultivation of the studies necessary to form the true "man of God." Those studies, indeed, embrace such a round of learning, that theology may well be called the queen of studies; and sadly, therefore, do men err, when they would charge it with the sin of retarding the growth of the mind, or, in Mr. Rose's words, of "preventing the fairest flower of God's earthly garden from blossoming into the perfectness of beauty."

We would gladly introduce, but cannot, the application of these things to those of his auditors, who, in the retirement of a college life, are, perhaps, too apt to consider themselves as altogether excluded from

the duties of the ministerial office which they hold, and in consequence give themselves up to the blandishments of literature, or the pursuits of science, neglectful of that loftier and sublimer study, before which all human learning, and all human skill, must fade away like a mist in the sun-beam. To his younger hearers,* also, the animated preacher did not fail to direct a portion of his kind advice; and coupled with it, he gave some very good instructions on the course of study, and the plan to be pursued most likely to benefit and perfect, concluding his discourse with the inculcation of that heavenly and holy humility, which teaches the wise man, as well as the simple, to look only unto Him who can alone make fruitful or make welcome the seed his servants may be willing or prepared to sow in the barren wilderness of human nature.

We have already taken up so much room, that there is little space for our remarks on the concluding Sermon (on 2 Cor. iv. 1): but as the subject will amply bear us out, we will yet a little longer intrude on our readers' patience. This discourse is, as may be supposed, altogether practical, being confined to the application of the preceding observations. The chief topics insisted on are, the devotion of our lives as ministers to the service of our calling and profession; the renunciation of such pursuits as militate against, and the cultivation of such means as are likely to increase our usefulness; the blessing which awaits the faithful, and the awful condemnation which will overtake the careless shepherd. And in such a way are the duties of the holy office set forth, and its responsibilities demonstrated, that the reward or the ruin which depend on their adoption, of necessity, appear to be a worthy consequence. The whole concludes with some most admirable warnings on the final prospects of

* By way of a note to this remark, we beg leave to add a very interesting passage on a similar subject, from a recently-published Address of Dr. Hobart, the Bishop of New York, delivered in the Chapel of the General Theological Seminary of New York, to the Students assembled there, on the 27th of January, 1828, which for beauty of language and illustration yields not the palm even to the Discourses of Mr. Rose:

"As the exclusive seat of sacred science, most interesting is its character. No fount of Helicon indeed sends forth its inspiring current; but here is opened the well-spring of salvation, from which will issue, we trust, the perennial and increasing streams that will fertilize the Zion of our Israel, and make glad the city of our God. The torch of truth, brighter than that which illumined the porch sacred to Heathen wisdom, is here lighted at the altar of Heaven, and sheds undecaying and celestial radiance. Here traverse not the selfish, the stern, or the sensual votaries of Pagan sages, but the disinterested, the cheerful, the pure disciples of Him who spake as never man spake; and who seek to learn from the volume which his inspiration indited, the lessons with which they are to illumine, to purify, to save, a benighted, corrupt, and ruined world.

"Sacred then be this mansion. Never let it resound with the notes of boisterous merriment; hushed in it be the sound of discord; far removed the band and the foot that would rudely desecrate it. Placid and benign as divine wisdom be the spirit that reigns here; blessing the sacred hours of devotion and study; uniting all its inmates in the fellowship of love and peace; making it the emblem of that abode where truth shines forth in unclouded lustre, and love and peace dispense unmingled, ineffable, and eternal joy."—*Fp. 16, 17.*

ministers; and he that is leading a careless or a wicked life, would find such a picture of his state as would, we hope, point out the darkness of that soul in which the light itself, which should be fed by fire from heaven, is almost, if not altogether, extinguished in the gloom of a wilful ignorance, or of a still more sinful disobedience to the law of the Almighty.

Let us draw a veil over its horrors, in the certainty, that earth has no sight in woe or in terror, like the death-bed of the faithless servant of God, the careless shepherd of the souls of his brethren, who is going to his own place to receive from the Master he has dishonoured, the portion which he has righteously earned: and let us all who are, or are about to become ministers of God, pray, from our inmost hearts, and on our bended knees, that such a dying hour, such a place, and such a portion, may not be ours.—P. 103.

The notes contain a great body of very useful information on many points of theological inquiry, as well as references to many other works: so that this volume is a manual of instruction for the conscientious candidate for the ministry. It has been, we doubt not, of use already; as the author tells us, in the Preface, it was printed principally at the request of his younger hearers: and it would, we think, in a rather cheaper form, be still more abundantly useful in a larger sphere, and among a greater body of his brethren and fellow-servants in that sacred calling, for whose honour and usefulness he is so zealous an advocate. We shall, in a succeeding article, continue our remarks on subjects connected with the ministerial character and offices, in treating on three publications which have come to our hands at this time.

ART. II.—1. *The Teaching of Jesus Christ; the model of Pulpit Instruction; a Sermon.* By the Rev. RICHARD WARNER, F.A.S. &c. Rector of Great Chalfield, Wilts; and Author of a Letter to the Right Reverend the Lord Bishop of Bath and Wells, on the Character, Errors, and Tendency of Evangelical Preaching. London: Rivingtons. 1828. pp. x. 31. Price 2s.

2. *The Doctrines of Christianity, especially the pre-eminently Evangelical Doctrine of Baptismal Regeneration, shewn to be essential to give effect to a moral Education: a Sermon, preached in St. Paul's Church, Bedford, at the Visitation of the Venerable Henry Kaye Bonney, D.D. Archdeacon of Bedford, April 29, 1828.* By THOMAS MARTYN, M.A. of Queen's College, Oxford, and Rector of Pestenhall, Bedfordshire. Oxford: Parker. pp. 38. Price 1s. 6d.

3. *Horæ Catecheticæ; or, an Exposition of the Duty and Advantages of Public Catechising in Church.* In a Letter to the Lord Bishop of London. By W. S. GILLY, M.A. Prebendary of Durham, and

Perpetual Curate of St. Margaret's, Durham, Author of "Researches among the Waldenses," &c. London: Rivingtons. 1828. pp. viii. 200. Price 5s. 6d.

HAVING, in the preceding article, taken a view of the duties and the responsibility of the ministerial office, as afforded in the interesting treatise of Mr. Rose, we know not how we can better follow up those observations, than by placing before our readers a few directions on some prominent points of practical importance, which the publications at the head of this paper most opportunely furnish. We have had no other object in so connecting the titles of three such different works; but, we think, it is an object which fully warrants such a classification. It is the assertion of St. Paul, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:" and from this assertion, given as it was "to Timothy the first Bishop of the Church of the Ephesians," the Christian minister may learn the use he is to make of the Scriptures in his public teaching, and in his more private labours for rendering that teaching effectual to the saving of souls. First in the list of duties is that of doctrinal instruction; for, if the doctrine be untaught, or be taught improperly, it will be useless to expect the fruits of holiness in them who hear. But it will be of little avail to rely solely on the pulpit as the means of furthering the mighty work we have to do. The seed may be sown, and the blade may spring up, but increase there cannot be, unless the growth be duly and daily watched, the soil kept free from weeds that would destroy or choke the goodly plant of holiness, and such useful aid applied according to necessity and just experience, as will best advance the prospects of the spiritual husbandman. Therefore to a true and proper estimate of "the truth as it is in Jesus," must be superadded those works of pious care and those labours of Christian love, without which the grandest and sublimest truths will be but as stagnant waters in the barren wilderness of sin, instead of a refreshing and a living fountain sending forth the streams of purity to irrigate and fructify the green and fragrant pastures of the Church. These two branches of professional duty are continually laid down by the apostle as of paramount importance. "*Take heed unto thyself and unto the doctrine: continue in them.*" "*Be instant in season, and out of season. Watch then in all things.*" Such are the rules for the guidance of the minister of God. The importance, therefore, which Mr. Warner gives to PULPIT INSTRUCTION, on the model of Christ's teaching, justly deserves our notice previous to our consideration of the means which Mr. Martyn has suggested as a worthy and effectual help to the furtherance of that instruction, and of the system which Mr. Gilly has adduced as an example of the rules

thus accurately established. Without entering into the controversy respecting those differences in opinion and conduct which characterise those ministers of our Church, to whom presumption in the first instance, and convenience in the second, has given, κατ' ἐξοχήν, the name of *Evangelical*, and against whose obliquities of judgment Mr. Warner has arisen in his zeal; we shall consider his Sermon as offering a correct and forcible delineation of the most prominent features in that pulpit instruction, which we do not hesitate to pronounce to be *really evangelical*, if the Scriptures themselves, and the doctrines of the Church of England, which are drawn from, and built upon the Scriptures, may be considered a criterion. It is a pity that such errors should creep into the conduct of those whose correctness of life, in other respects, forms such a contrast to the character of the conduct, which one would naturally expect from the influence of the opinions which they are *said to hold*. We lament them, because they *have done and must do mischief* by their inconsistency, inasmuch as whilst charging others with a want of charity, they exhibit an appalling instance of a lack of it themselves. But we, by no means, go the length which many of the opponents of these our brethren go, in extending the employment of the epithet to all who shew an anxious zeal for the welfare of their flocks. If to hold the doctrines imputed to those who are designated by the name of Calvinists were sufficient to gain the appellation, we most cordially would unite our labours with the earnest and uncompromising diligence of those who stand up against the faulty assumption of a title, which is at once expressive of all that is pure in belief, and praiseworthy in practice. But it is a curious fact, that whilst the title of *Evangelical*, as a distinctive appellation, is assumed by the followers of Calvin almost exclusively, the stigma which is attached in the minds of others to that title is extended to many who hold the presuming and fantastic reveries of Calvinism in pitiable detestation; and who would cast off so sad a stain upon their principles, with an abhorrence greater even than that which is so often ignorantly and thoughtlessly witnessed against them. There is but one remedy that we can think of likely to reduce this error in extent and operation; and that is, not the *assumption* generally, but an individual and general *proof* of the possession of an *evangelical* principle in all places, and at all times, by all the members of the Church, as well lay as clerical. For it must ever be remembered, that in consequence of the contrast arising from the zeal evinced by a conscientious minister, when put into comparison with the lukewarmness of a less active brother, has arisen frequently the notion that *that* conscientious minister belongs to the party which, we confess, however excellent its members are in many points, has no claim to be considered, either in a particular, or in a general sense, as exclusively *evangelical*,

when, doubtless, the use of that word, in common acceptation of the times, would be improper. A hint may be gained on this head as to the various senses which this word may bear, either as correctly used, or as used with an implied reference to its usage by others, by the introduction of it in the title-page of the Sermons, whose inscriptions head this article. Whilst the doctrine of the Church of England, as to baptism, is considered faulty, as leaving the work it should induce an uncompleted work, by those who *call themselves* Evangelical; Mr. Martyn rightly, according to the tenor of the Scriptures, designates that same doctrine as most purely evangelical; and distinctly states that such would it cease to be, if the notion were true which teaches that a further influence is necessary to the safety of the individual admitted. And so of other points, of which we cannot now speak particularly.

We regret exceedingly that the space allotted us will not permit a further extract from Mr. Warner's Sermon than that which we produce below; as he has taken such a view of the great doctrines of the Gospel as leaves no room to cavil at his interpretation of the ministerial duties. And we quote this passage as a convincing proof that in all his labours he has been sincere, and in the spirit of love has used the Scripture for *reproof* as well as for *instruction*:

"Take heed therefore *what* you hear." This admonition was directed by our blessed Lord himself, to guard those whom he was addressing, against the false doctrines of the Scribes and Pharisees, and teachers of the law, in his own times; and it may, with the utmost propriety, be urged by the minister of religion, upon the "hearers of the word," in these days of fantastic spiritual theories, and unscriptural views of "the method of salvation." Beware then, my brethren, of mistaking the *word* of man, for the *word* of God. Use the holy diligence of the noble Bereans; and not only "receive the word with all readiness of mind," but, "search the scriptures daily," to see whether the preacher's interpretation of that word, be, or be not, genuine Gospel truth. "Try the spirit" of the instruction from the pulpit, by the tenor of the Bible. "Call no man father upon earth:" but compare the "sayings" of the fallible minister, with the "oracles" of the eternal God. If, on such a comparison between what you hear, and what you read, your hearts and consciences testify to you, that they have been smitten, purified, and improved, by the accordance between the two; by your having heard *practical* injunctions, as well as lessons of *faith*; you may then safely listen to your minister, as one who "rightly divideth the word of truth;" but, if they are silent in this behalf, and recognize no *moral instruction*, in what has fallen from his lips, you may surely conclude, that his preaching is not derived from Scripture; and, consequently, not in unison with the TEACHING OF JESUS CHRIST.—Pp. 28, 29.

We may, however, mention, that the chief points which Mr. Warner, in continuation of his observations contained in the Letter to the Bishop of Bath and Wells (of which see p. 423 of this volume of the Christian Remembrancer), has endeavoured to establish, is this, which we take from the preface to the Sermon:

Unlike the immediate inspired followers of Jesus Christ, too many modern preachers of the Word, instead of deriving their doctrines from the "sayings" of

those unerring lips, which "spake as never man spake,"—"sayings," which, clothed in the language of divine simplicity; surrounded by the bright halo of eternal truth; and breathing nought but mercy, love, and holiness; address themselves alike to the understanding and the heart; pour wisdom into the mind, and drop peace upon the spirit—"sayings," which, if received with docility and humbleness, must both enlighten and improve; convince and regenerate: which leave nothing for scepticism to doubt; cunning to evade; or profligacy to escape: which neither shroud the path of salvation with mysteries; nor surround it with terrors; nor encumber it with insuperable difficulties—instead, I repeat, of drawing their religious views, like Paul, and Peter, and James, and John, from this celestial fountain of light; and humbly essaying to imitate the teaching of HIM, who is "the way, the truth, and the life," in "plainness of speech;" simplicity of doctrine; and moral inculcation: the preachers in question, either fabricate their schemes of salvation in the laboratories of their own fancies; or, diving into the difficulties of the *epistles*, extract from thence, some "curious question," or obscure passage, intended for *temporary*, and not *general* application: sufficiently plastic, indeed, when dislocated from the context, to be moulded into any form, or converted to any purpose; but perfectly intelligible, appropriate, and edifying, if compared with other passages; and referred to the time, occasion, and object, on and for which it was exclusively employed.—*Preface*, pp. viii. ix.

We will not scruple to say, that, if the drawback by us alluded to in a preceding page be not admitted, this may be considered as carrying the argument too far; inasmuch as many may be led to doubt the efficacy of the apostolic letters, and to treat the *interpretation of the Gospel* by the writers of them as liable to the charge here brought against the party using them. We speak advisedly, knowing an instance of a false notion on this head, arising from such a view of the case before us. And we are well convinced that carrying an argument too far, is a more powerful weapon against that argument than all the opposition of those against whom it may be employed. *Ne quid nimis*—is a common, but a very useful motto. We will prove our sense of it, by turning to the second head on which we are to treat, and introduce the discourse of Mr. Martyn. The title sufficiently explains its origin, "Published at the request of the Clergy;" however, we think he might, *without presumption*, have omitted the words "*by permission*" in the dedication to them. To no one could remarks, instructive principally to them, be better inscribed. This, *en passant*. The text (Eph. vi. 4), "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord," has given the preacher an opportunity of considering the nature of the education which Christians ought to receive, and which, therefore, those who are instructors in Christianity ought to be diligent in conferring. Though particularly addressed to *parents*, it belongs also especially to the fathers in Christ, those to whom instruction in righteousness is principally committed. The author appears to us to have taken a sound, practical, and correct view of his subject: and if his observations are deficient in that embellished style of oratory which often stamps a trifling sentiment with a value not its own, they by no means lack that earnest and impressive tone and temper which, like the

"still small voice," will reach the judgment and pierce to the heart, when the thunder and whirlwind of eloquence are passed away unheeded. If there be a fault, it consists in the employment of two or three provincialisms in grammar, from similar instances of which many more practised writers (*e. g.* Sir Walter Scott) are not exempt. But our object is not to detect venial errors, but to point out general excellencies.

Nothing can be more important, in these days of literary vanity and skin-deep knowledge, than the impress on the mind of society of a correct and lasting system of instruction, alike capable of defending from the attacks of open adversaries, and of imparting a vivifying sense of innate security from all the subtle enemies to human happiness, transitory or eternal. Mr. Martyn justly considers this impression to be only made with any hope of success, by the early implanting in the mind the seeds of a religious education. And this must be begun in youth, and carried on in earnest, lest seeing the carelessness and the indifference of the teacher, the pupil naturally takes up a distaste to the lessons inculcated.

The inquiry then presents itself, what may be correctly termed a *religious* education: and here in conformity with ordinary language, though confessedly inaccurate, we are compelled to distinguish it from what is *called* a *moral* education, in which obedience to rules and precepts is inculcated, without any proper reference to religious principles and motives. That this method is inaccurately so denominated, may be seen, if we take by way of example any one of the moral virtues, as that of gratitude for instance, and it will be evident that no man can be strictly termed moral who is ungrateful to the Author of his being; yet such is every one who is not actuated by religious principle. The mere statement will probably suffice, in order to expose the error and absurdity of grounding exhortations to virtue, solely on such motives as a regard to reputation or interest, or a desire of the approbation of our fellow-creatures: motives which indeed are excellent and useful in their place, but *that* they do not occupy when made the primary ground of our exhortations. Such a mode of proceeding is nothing else but most unaccountably to overlook the superior authority of God, as if he were excluded from all further concern in the world which he has created.—Pp. 4, 5.

To inculcate obedience to the moral law in the first place is, as it has been well observed, to attempt to erect the edifice without having previously laid the foundation; it is commencing at that point at which we should rather hope at length to arrive. In order that our endeavours may be crowned with success, we must have recourse to the sublime and energetic doctrines of our religion, the holy principles which it offers to instil, and the effectual motives which it is able to supply. Whoever disregards these, and attempts to recommend to children the practice of moral duties, with the proud independent notion of pleasing God and gaining his favour, unconscious of obligations already incurred, and uninformed as to any assistance to be obtained, does in reality present to them an effectual discouragement at the very outset; for where is the child who is not sufficiently sensible of his imperfections and natural inability, for to be convinced of the impossibility of the thing itself, and consequently to give up the attempt? Need we wonder if such exhortations are received with listless indifference, or even with aversion? No: a complete change of situation, a new relationship, easier terms of acceptance—the office in short of a Mediator—is what the mind of man will always be looking for, as the appropriate remedy, and

only means of success. Until we can induce the persuasion that such an alteration has been made, nothing can be effected, nor so much as a single step be taken; on the contrary, upon such a persuasion we may safely rely, indeed there is nothing which may not be hoped from it. They therefore who would not willingly bestow labour in vain in this important matter, will act wisely by following the directions of the Church in the Catechism, and by instructing children in the first place without any reserve, as to the nature of the great privileges of which they are actually possessed; viz. that they are already "made members of Christ, children of God, and inheritors of the kingdom of heaven."—Pp. 5—7.

From this most powerful and *evangelical* consideration, the digression to the doctrine and the discipline of our Church with respect to *baptism* is most natural: and hence the points in connexion with the object of this paper most naturally are brought before us: the observations of Mr. Martyn being, as it were, a sequel to what has been before noticed in our remarks on Mr. Warner's Sermon. The doctrine of Baptismal Regeneration is, it is well known, one of the "bones of contention" of our times: and Mr. Martyn has ably demonstrated that the doctrine of our Church is most orthodox and scriptural, and that, consequently, they who deny the efficacy of Baptism to work the work of conversion, overlook the cause, which does not consist in any want of *virtue* in that SACRAMENT, but in the neglect of those who altogether disregard the advice of the apostle in the text, as touching "*the nurture and admonition of the Lord.*" And here the preacher has come down with a most powerful and destructive force upon the heads of those who look to the interpretation of Calvin in preference to the plain words of the Apostle.

It is objected, that we do not in general find, that corresponding and suitable effects are produced in those who are baptized. We yield the point, but deny the intended inference; for it should be remembered, that we do not mean to assert that the grace of baptism operates upon us necessarily, as upon inanimate and unresisting matter, or that it will at all excuse us from using our own exertions. We are not uninstructed, that if our talent be retained by us unoccupied, we cannot expect to restore it to the owner with increase, but rather to be deprived of it, and that deservedly. That "God worketh in us both to will and to do, for the sake of his own good pleasure"—so far from being an excuse for indolence, is our very motive and encouragement to exertion, and that with diligence, or rather, "with fear and trembling." It is manifest folly to expect the end if we do not use the means. The initiatory sacrament must be followed up by a course of religious instruction; for how can any one be expected to stir up the gift that is in him, or to call into exercise the powers imparted from above, whilst he is uninformed of their existence.—Pp. 16, 17.

The consideration of the causes which induce neglect of the activity in general evident, ought to incite most anxious prayers for help: and children, then, would not be taught "to idolize pomp and pleasure, and to pay an obsequious deference to the tyrannical maxims of a world, the authority and the evil of which they stand engaged to renounce."—P. 18.

The evil lies in the misunderstanding of the *nature of baptismal*

regeneration. And, if the simile which our Saviour used about the growth of the plant from the seed were but applied to the development of the human mind, that misunderstanding would in a degree, and that a great degree, be done away. This spiritual growth is checked by the errors in the "*early religious education*," and through a neglect of the divine ordinances, especially of the washing of regeneration. (Tit. iii. 5.)

By such negligence, the benefit of baptism is in many cases utterly lost, the seed being, as it were, buried and choked from the first, or afterwards withered under the blighting influence of indulged passions, or infidel prejudices, aided by the suggestions of Satan, and the allurements of a wicked world. Or should we suppose the case not to be thus hopeless, but that by the goodness of God the seed should at length shew signs of life, and the blade appear, yet it may be so late, as barely to allow time for the production and ripening of fruit, ere the sickle be put in to the corn, or the clusters of the vine be gathered in, so as to leave only the uncertain hope that it may be as the gleaming grapes when the vintage is done, of which the vinedresser shall say, "Destroy it not, for a blessing is in it." Far more reasonable is it to expect, that being found at the last barren, or without fruit brought to perfection, it should rather resemble the unprofitable grass "which withereth afore it be plucked up, whereof the mower filled not his hand, neither he that bindeth up the sheaves his bosom." The possibility of such an issue is surely well calculated to impress upon the mind the necessity which exists, for using the utmost care and diligence in due season, in order that regeneration, which is but the sowing of the seed, may have its perfect work.—Pp. 21, 22.

Mr. Martyn hence branches off into the very question which Mr. Warner has previously handled; and certainly, whatever may be the extent of our individual toleration, we cannot but confess he has stated the matter most clearly as affecting the dispute at issue.

Viewed in this light, it is presumed that the opposition which has been raised against this doctrine will appear to have been uncalled for, as no danger is likely to arise of any man placing too much confidence in his regeneration, and becoming secure; except indeed he has imbibed from some other quarter unwarrantable notions of necessary final perseverance. The admission of this heaven, and the neglect, which is occasioned by it, of baptismal regeneration, have made way for the introduction of distinctions, by which the harmony of the Church, considered in the light of a general society, is materially injured, and the improvement of young Christians especially impeded: their natural tendency being to nourish spiritual pride on the one hand, and to cause needless despondency on the other: in conformity with them, we are expected to address one portion of our hearers, as being in the condition of mere heathens, on whom not one token of the divine favour has been bestowed; and the other as those who are arrived at once to the full stature of Christ, and are complete in the possession of every necessary qualification, whose eternal salvation is already secured and confidently anticipated, and whose obedience is grounded, not on a sense of duty, or the necessity of earnestly striving to obtain the prize of their high calling, but on the principle of gratitude alone, as though it were optional, and might be regarded as a voluntary return for favours received. A system this most decidedly at variance with evangelical truth. On the other hand, can any thing be more in accordance with the very spirit and end of the Gospel, than to insist upon the necessity of good works, not merely to exhibit our faith before men, but to secure our own share, enlarged if possible, in the inheritance already provided and freely (though not unconditionally) bestowed, which has been purchased for us by the abundant merits of the Redeemer of us all?—Pp. 22, 23.

To the objection respecting the word "*condition*," it may satisfactorily be answered, that the very right to impose conditions necessarily implies a reward of grace, and, consequently, that this reward can never come of right, but always of favour. Numerous as have been our quotations already, we cannot refuse to insert a passage taken from this part of the discourse, because it bears so immediately upon the subject of our former article:—

Hasty and unfounded charges and accusations may often be left to furnish their own refutation, and be treated with deserved contempt; but the charge of a deficient statement of the doctrines of the Gospel must be met with a direct and positive contradiction, not in a spirit of contention, or from a love of controversy, but from an imperative sense of duty, inasmuch as the success of our ministry will in a great measure depend upon the degree of confidence, which is entertained in our ability to unfold the whole counsel of God. The insinuation against the ministers of the Church, that they have forgotten the first principles of the Gospel which they profess to teach, especially when made by those who habitually absent themselves from our ministrations, can only be the offspring of an unusual, and wholly unjustifiable, licence.—P. 24.

The benefits arising from the reception of the doctrine of baptismal regeneration are next handled, and in such a way as to set at rest other of the arguments of those who charge men with preaching good works as meritorious—a charge which is absurd, and utterly unfounded. The ground of all disputes upon this point rests, we are assured, upon the wrong interpretation of the expressions used by St. Paul, in introducing the doctrine of faith to his readers—the confounding of "*propter*" with "*per*," and the *cause* with the *means*; by which, though intended, *faith itself* is made to take the place of one of those implied *good works* which are condemned. Here Mr. Martyn has stated the case clearly and strongly; and *no one*, with reason, can object to a writer who confesses, that

The degrees of natural corruption are various, and the image of God in which man was created is not wholly obliterated before the sinner's final condemnation; nevertheless an estrangement from God, and an inability to return to him, are the universal effects of the fall.—P. 31.

This is justly considered a part of a correct religious education. Hear, however, the preacher on another subject equally important in these days of lip-righteousness:—

We are apt, at times, to be misled by the apparent plausibility of our motive; and the claim which some have set up to a superior degree of divine illumination, by which their total corruption is revealed to them, is sufficient to compensate the feelings of debasement and degradation, which such a discovery would otherwise occasion. In truth, the pride and self-complacency which such an imagination is calculated to produce, greatly exceed any thing of the kind now to be apprehended from self-righteousness; and it is itself the more dangerous, as it is imposed upon us under the specious pretext of humility, and zeal for the honour of Christ. The mention of this enthusiastic pretence naturally leads us to notice an additional advantage to be derived from a conviction of the efficacy of Baptism, seeing it would furnish the most effectual means of preventing any one

from falling into those doubts and perplexities, as to the secret counsels of God, which are the necessary accompaniments of a system of exclusive favouritism.—P. 32.

The evils, however, of the times rest not here. Rightly is it said, that while attention is given to moral instruction, doctrinal instruction must not be omitted:

Especially in an age when it is attempted to be maintained, that every man ought to be left free to form his own religious opinions, and to be secure from all inquiry respecting them, though we have it upon the authority of St. John, that there are times when even the common rights of hospitality must be refused, upon the ground of a deviation from sound doctrine. The inquiry at the present time seems to be not which is the *true* doctrine, but which is *liberal*; not which is scriptural, but which is charitable: and we see those very points which have always been considered essential and fundamental articles of faith, in danger of being reduced to mere matters of opinion, and the appellation of Christian claimed by some of the worst enemies of Christianity.—P. 36.

We take a passage in conclusion, to shew that true regard for and devotion to his ministry have originated these remarks, in quoting what follows from our author's final observations:

There is no way in which the labour of ministers can be more usefully employed, than in making provision, that the rising generation may be brought up "in the nurture and admonition of the Lord." In using our best endeavours for each of these purposes, although a pharisaical separation from the world is not to be commended, yet the various important duties of our profession cannot well be satisfactorily performed by such as suffer much of their time to be absorbed in the gay circle of fashion, and in a round of frivolous amusements; while their duty to God, whose servants they profess themselves to be,—to the Church, of whose honours and emoluments they partake, and to the souls committed to their care requires them to be resident upon their charge, and supplying the spiritual wants of the people.—P. 37.

With such sound views as these inculcated into our young divines, there can be no fear that the charges of our opponents will ever find an echo in their consciences, and less fear will there be of that evil which must ever be inseparably united with doctrinal inconsistencies—the evil of a practical holding of the truth in unrighteousness. Still we do not mean to assert, that correct views in a minister will, of necessity, engender correct conduct in his hearers. The best instruction from the pulpit will, as we observed before, fail, if not followed up by diligence in the examination and encouragement of the progress which it makes in overthrowing error and introducing truth. Even the solemn rite of baptism, upon which the Christian grounds his claim to be admitted into the favour of God, will lose its efficacy, if means be not taken to improve its influence to the welfare of the soul. Means must be used to bring up the young in "the nurture and admonition of the Lord;" and one of the means which Mr. Martyn mentions is, the preparation of the candidates for confirmation, and the neglected, though "very profitable part of the regular service, the public catechising in the presence of the congregation."—P. 9.

Upon this single topic we have before us the work of Mr. Gilly, noticed above; a work totally dedicated to this very point, and abounding in arguments for the revival of that important duty Mr. Martyn cursorily mentions. Yet the views taken of the subject are, in some measure, different. Mr. Gilly conceives, and, we think, most properly, that any interruption of the devotional exercises of the congregation is attended with decided disadvantages; and, if we may be allowed to add our testimony to his, we would observe that in a parish (which, by the way, is a peculiar of Mr. Gilly's dedicatee) where such a practice has obtained, and is in weekly operation, the mistake as to *time* of catechising is most evident. Mr. Gilly proposes that the time should be immediately *after* the evening service, when no interruption could take place, and those who would like to witness the examination might, without constraint to stay, or restraint from going away, be present.

We do not think it necessary to enter into all the details of the "*HORE CATECHETICÆ*," though it is a work containing much information, and evincing a considerable zeal in the cause of the Church, but which is enlarged beyond necessity by the odd manner of division into sections, when from the title and the occasional address, it appears to be a "Letter" written to the late Bishop of London, (Archbishop Howley.)

The Bishop having alluded to and recommended the duty of catechising, Mr. Gilly made the application in his parishes, and, as it appears from this little volume, with great success. The arguments, by which he hopes to persuade others of his brethren to follow in his steps are, without doubt, convincing arguments; and we hail with pleasure any instance of practical benefit on so large a scale. Nor should Mr. Gilly be without his quatum of thanks from all who wish well to the goodly doctrine and discipline of our Church, of which whosoever tends to increase the stability or further the success deserves the esteem and gratitude of his brethren. The arguments adduced by Mr. Gilly are, amongst a host of others, these:—The uniform practice of the proselytising Roman Catholic Church; The enforcement of the Canons; The motives derived from the Baptismal and the Ordination Services; The example of the Apostles and their successors; The opinions of the early Reformers; and, The attention paid to it by the early Church. To analyze these portions of the work would be an unnecessary task, as all whom these remarks may lead to think upon the subject, (and we hope they will be many,) will have recourse to the work itself. The remainder of the volume is taken up with matter connected with the furtherance of the plan adopted; and with a detail of the results, all of which have fully answered expectation.

We hope, therefore, now this subject is revived, to have experience of the fruits of that active zeal which we are convinced has been, of late, excited in the minds of the parochial Clergy of England, for the increase of true piety and undissembling religion amongst those who, too often, have been left a prey to the agents of infidelity and sectarian contradictions.

We cannot dismiss the subject without introducing a few words upon another point, unnoticed by either of the divines whose works are now before us, except in the most brief and cursory manner. Even Mr. Martyn names the subject merely to lament the little advantage to be expected. (p. 8.) We allude to the duty of sponsors, a duty but seldom enforced from the pulpit, and less often attended to in the individual. A practice very objectionable has crept into many congregations, which we would like to see eradicated, and if these observations can have any effect in such a removal, we shall be abundantly glad. The practice we refer to is that of replying to the solemn questions of the baptising minister by a familiar and unmeaning '*nod*,' instead of the open and manly promise which the Church, with propriety, demands from all who take on themselves the awful duty of answering for another. Whilst such indifference in so solemn a service is permitted, we cannot marvel that the *sacrament* of baptism degenerates, in the ideas of many persons, into an unmeaning *form*, and that the ceremony of demanding a pledge is considered an absurd and useless custom. To require, that the answers be given in a loud and intelligible manner, is no more than the authority of our Church demands, and common sense points out as requisite: it is what is done in matrimony, and ought to be done in a far more solemn engagement. Our readers will, themselves, see the evil and the remedy. But a word on the subject, as direction to a young minister just entering on his duties, will not be deemed amiss.

And now we close our remarks, with a hope, that what of good may be in the treatises thus noticed will find its way into the consideration of those, who, anxious to do the work of their calling like "approved workmen," are willing to listen to "*a word in season*" on some important points of ministerial duty: and that, in what we have ventured to say, in continuation of a subject so interesting to the Church, we shall be deemed to have only done a duty, which the publications at the head of this article, connected as they are with each other and with the subject of Mr. Rose's Sermons, seemed to require at our hands.

ART. III.—*The Fall of Nineveh, a Poem.* By EDWIN ATHERSTONE.
The First Six Books. London: Baldwin & Cradock, 1828. pp.
 xvi. 288. Price 12s.

MR. ATHERSTONE, the author of this poem, is already known to the public, though, perhaps, "unknown to fame;" for allowing that there is some merit in his compositions, his style is decidedly averse to the feelings of the age. Epic poetry has long been out of fashion; and to attempt to revive it, is about as good a speculation as it would be to revive the habits of the bard of ancient times, to claim bed and board on the score of song. The present undertaking is, we fear, a hopeless one, so far as success is concerned. Persons will not read *twelve* books of blank verse as they did two centuries ago; the times are wiser, and economy is the order of the day; and, if unread, of course a book is unsold; and the sale is the criterion of the success of a work.

The author's talents are of no common order: his ear is a good one, and his versification has a certain air of dignity, which tells us his muse has not been nurtured in the silence and solitude of the woods and glens, but in the bustle and splendour of courts and camps. Still the style is rather second-hand than original, and notwithstanding the sonorous cadences which adorn it, it is evident that it is a mechanical effect, produced by constant imitation of the models which, doubtless, are worthy of the student's choice and notice, but which should not be too palpably copied.

To say in a few words what we intend, we would observe that this poem exhibits a great degree of affectation and bombast; and though it contains passages of great beauty, is occasionally so inflated and absurd as to stamp it at once as an ambitious failure. Its history is very brief:—Mr. Martin, whose paintings have obtained so much notice, having exhibited a picture, representing the "Fall of Nineveh," his friend, Mr. Atherstone, undertook to exhibit a specimen of the sister art on the same subject; still, not as illustrating, or illustrated by, the painting. This sort of emulation is praiseworthy amongst artists and poets; but the public ought not to be expected to pay for the honour of deciding on the respective claims of the separate candidates; and it is making but little use of daily experience, to suppose that it will take the trouble to do so. As, however, the poem has come before us, we will say a few words about it individually; and if we should appear to the author to speak harshly, we beg him to consider that as we know nothing of him, save his name and his poems, we are guided by no partialities or prejudices in giving our opinion.

In the first place, then, we object to this poem, because it is an

attempt to fill up, with an ordinary skill, a sketch of the most extraordinary power. Whoever takes, as our author has done, the magnificent details of prophetic woe, on which to hinge his own well-meant, but feeble, speculations, will be sure to give offence both to the pious Christian and the critic. He should remember that, though in the sacred volume an outline is only given of the awful scenes which they describe, still, that that outline is drawn by the hand of an inspired artist, and that any details not derived from such authority must, when contrasted with the magnificent development of that imperfect picture, appear like trumpery patchwork on the purple splendours of an imperial robe. Now the passages from the Book of Nahum, upon which this poem is built, are amongst the most gorgeous and wonderful of the prophetic denunciations; and it is a somewhat hardy undertaking to attempt what Mr. Atherstone has attempted. We know how Milton failed in his "Paradise Regained;" and certainly, though the author has *laboured* to catch the true Miltonic cadence, "The Fall of Nineveh" is as far beneath "The Paradise Regained," as John Milton himself is superior to Edwin Atherstone.

Our next charge is, that history has been falsified. Poetic licence is certainly great; and in a poem unconnected with the Scriptures, we should not have quarrelled with the author had he been pleased to have created his hero as well as his heroics. But having tied himself to a particular theme, and positively assumed an argument from the Bible for his instruction and guidance, he was bound either to prove that the denunciations of Holy Writ did not correspond with the account given in profane records of the king of Assyria, the luxurious Sardanapalus, or to adhere strictly, as he has done in the poem called "The Plague of Hailstones," to the very words of Scripture. We are aware, that this plan would have completely frustrated his intentions; and it is this consideration, as much as any other, which establishes our assertion, that it is bad taste to chuse a Scripture subject, and a miscalculation of ability and power to attempt to do it justice. The illustration of Scripture belongs to painting; for the Scripture is poetry itself; and no one would think of the absurdity of illustrating Homer or Virgil by the enlargement of an *episode* from their writing, any more than an architect would think of exposing the grandeur of a palace, by erecting upon and about it a number of sentry-boxes. And so, but more especially of the poems in the Bible, which, in splendour of imagery, majesty of diction, elegance of ornament, and strength of genius, as far surpass all merely mortal undertakings, as the undying fire which burned upon the altar of inspiration surpassed the transitory flame which sparkles in the temple of the earthly muse.

Mr. Atherstone, in his Preface, apologizes for having given to his hero, Sardanapalus, more of the virtues that adorn a king than history

itself allows us to believe that *he* possessed. Now, allowing that he is right in supposing, which is not exactly determined, that Sardanapalus was the last king who held his court in Nineveh, we think that he is wrong in departing from the character assigned to this monarch, inasmuch as upon the vices, which he is said to have been famed for, the denunciations of the prophet Nahum peculiarly fall. In the first chapter and 10th verse of the Book of Nahum there is a picture of his *drunkenness*;—and, in the 11th and 12th verses of the second chapter, of his *rapacity* and *wealth*. And it is curious to observe, how intimately correspond the mention of the hiding of his wealth, as the lion does his prey, and the assertion of Herodotus, (II. 150.) of the subterranean treasure-house of Sardanapalus: τὰ γὰρ Σαρδαναπάλλου τοῦ Νίνου βασιλέως χρήματα, ὄντα μεγάλα, καὶ φυλασσόμενα ἐν θησαυροῖσι καταγαίοισι, ἐπενόησαν κλωπες εκφορῆσαι. And when we compare what Cicero incidentally says, (Tusc. 35. 101. and de Fin. II. 32. 106.) with other parts of the prophecy, and especially with chap. iii. 4, 18, 19, it appears not unreasonable to suppose, that the character of the king was such as to justify the critic in considering him to have been the voluptuous and effeminate Sardanapalus of history. Therefore, allowing this, which makes for Mr. Atherstone's argument in one way, we feel we do him no injustice in saying, that he ought not, considering the ground he was upon, to have taken any liberty with the character of his hero; and that, moreover, he ought not to have chosen him, if he believes what he has thus written in his Preface:—"The character of Sardanapalus, as given by most historians, is utterly worthless: not unfit for the hero of an epic poem only, but even for the monster of the most prosing fable." What he says about an improved condition of this man, under better tuition, may be true; but surely we have no right to pervert facts in our imagination, when the whole strength of a sacred writing rests on those facts. Mr. Atherstone will see by this, that our opinion is not guided simply by rules of taste in poetry, but that it is based upon a more solemn and serious foundation. And after the perversion which a late noble bard has made of Scripture subjects, he should have been more cautious. We utterly detest and abhor the doctrine, which permits men to treat the Sacred Volume as they would a collection of nursery tales, and to build out of its materials a fairy fabric of pantomimic harlequinade, or theatrical absurdity. When an author introduces a "*priest of the most high God*" delivering a message of prophetic wrath against a nation or a king, the sacredness of the theme should warn him how to give way to, or to check, his fancy: and the direction of the angel, in the burning bush, to Moses, might safely be remembered and obeyed: "*for the place whereon he standeth is holy ground.*"

Having thus entered our protest against the nature, and the method,

of the subject of this poem, we have little room to descant upon its merits as a composition. Nor shall we take up much of our readers' time or attention; as the beauties of the verse are but of little consequence when balanced against the considerations previously noticed. Yet we may, and we do so with a view to put the author into a friendly position as a poet, extract a passage or two, as convincing proofs that he possesses much facility of versification, a fertile talent, and an eye to poetic grace. At the same time we beg to add, that only as a *descriptive* poet does he appear to shine: his dialogue is any thing but kingly, or priestly, or noble; it is made up of boasting and bluster, and would rather suit the bellowing of a frantic madman, than the gentility or the grace of the characters he fables.

Our readers may judge by these extracts, that the author has power of a certain grade, notwithstanding his defects.

OF NINEVEH the mighty city of old,
 The queen of all the nations,—at her throne
 Kings worshipp'd, and from her their subject crowns,
 Humbly obedient, held, and on her state
 Submiss attended, nor such servitude
 Opprobrious named—from that high eminence
 How, like a star, she fell, and passed away,—
 Such the high matter of my song shall be.
 Theme antiquated, haply, deemed, and dull;
 Unseasoned in this gay and flowery age;
 Or else presumptuous;—yet, well understood,
 Not flat, nor profitless;—nor without fear
 By me approached, nor with o'erweening pride;—
 In silence pondered, and in solitude,
 From busy cities far, and throng of men;
 By enemies untroubled,—and by friends,
 Save few, uncheer'd: yet not with labour cold
 Pursued, and mind depress'd;—nor vainly quite,
 So thou, Great Spirit, whatsoe'er thy name,
 Muse, Inspiration, or Divinity,
 Who the blind bard of Ilium didst support,
 And him, yet favoured more, that Paradise,
 Chaos, and Heaven, and Hell, in verse sublime
 Sang to the solemn harp,—so sometimes thou
 Wilt not disdain even me to cheer and aid!
 Yet how should I invoke thee?—how presume
 To gaze upon the glory of thy brow?
 Even *they* perchance, the strong, the eagle-eyed,
 Echolding thee grew dark,—how then might I
 Upon thy splendours hope to look, and live!—
 But outward only was their sad eclipse;
 Intensely glowed the light divine within;
 Mine is the deeper midnight of the soul,—
 Harder to bear;—yet, if one ray divine
 Thou wilt vouchsafe, not wholly shall I fail;
 Not all shall I be earthly, cold, and dark!
 The vision comes upon me!—To my soul
 The days of old return;—I breathe the air
 Of the young world;—I see her giant sons,

Like to a gorgeous pageant in the sky
Of summer's evening, cloud on fiery cloud
Thronging upheaped,—before me rise the walls
Of the Titanic city,—brazen gates,—
Towers,—temples,—palaces enormous piled,—
Imperial NINEVEH, the earthly queen!
In all her golden pomp I see her now,—
Her swarming streets,—her splendid festivals,—
Her sprightly damsels to the timbrel's sound
Airily bounding, and their anklets chime,—
Her lusty sons, like summer morning gay,—
Her warriors stern,—her rich-robed rulers grave;—
I see her halls sunbright at midnight shine,—
I hear the music of her banquetings;—
I hear the laugh, the whisper, and the sigh.
A sound of stately treading toward me comes,—
A silken wafting on the cedar floor:
As from Arabia's flowering groves, an air
Delicious breathes around.—Tall, lofty browed,—
Pale, and majestically beautiful,—
In vesture gorgeous as the clouds of morn,—
With slow, proud step, her glorious dames sweep by.
Again I look,—and lo! around the walls,
Unnumbered hosts in flaming panoply,—
Chariots like fire, and thunder-bearing steeds!
I hear the shouts of battle:—like the waves
Of a tumultuous sea they roll and rush!—
In flame and smoke the imperial city sinks!
Her walls are gone—her palaces are dust—
The desert is around her, and within—
Like shadows have the mighty passed away!—Pp. 3—6.

Retired
Within his gorgeous hall, Assyria's king
Sits at the banquet, and in love and wine
Revels delighted. On the gilded roof
A thousand golden lamps their lustre fling,
And on the marble walls, and on the throne
Gem-bossed that, high on jasper steps upraised,
Like to one solid diamond quivering stands,
Sun-splendours flashing round. In woman's garb
The sensual king is clad, and with him sit
A crowd of beauteous concubines. They sing,
And roll the wanton eye, and laugh, and sigh,
And feed his ear with honeyed flatteries,
And laud him as a God. All rarest flowers,
Bright hued and fragrant, in the brilliant light
Bloom as in sunshine: like a mountain stream,
Amid the silence of the dewy eve
Heard by the lonely traveller through the vale,
With dream-like murmuring melodious,
In diamond showers a crystal fountain falls.
All fruits delicious, and of every clime,
Beauteous to sight, and odoriferous,
Invite the taste; and wines of sunny light,
Rose-hued, or golden, for the feasting Gods
Fit nectar: sylph-like girls, and blooming boys,
Flower-crowned, and in apparel bright as spring,
Attend upon their bidding: at the sign,

From bands unseen, voluptuous music breathes,
Harp, dulcimer, and, sweetest far of all,
Woman's mellifluous voice. What pampered sense,
Of luxury most rare and rich, can ask,
Or thought conceive, is there.

But, far away,
The proud and melancholy queen sits lone
In her high chamber, breathing the cool air
That fans in vain her hot, indignant brow.
She loathes the sensual monarch; can not stoop
Her noble soul to share his orgies foul;
Yet once hath loved him,—once hath been beloved;
And now she thinks upon the years gone by,
And sighs, and sheds some passionate tears, and looks
On that gigantic city, spread below
Far as the eye can reach, and says, "Alas!
Thou mighty city, am I queen of thee,
Yet desolate?"

Pp. 8—10.

The above passages are taken from the early part of the poem, because we have no room to give an analysis of the work. But, on looking through it, we find some curious instances of construction, which, however intelligible to the author, appear very difficult of comprehension to his readers. We take two at hazard:—

Then Azareel:—"Foes are they, and yet friends;—
Friends that not foes,—foes that not friends they be." P. 128.

—————Prophet, thy cheek
Is ghastly as a death upon a tomb,— P. 119.

There is, moreover, a perpetual introduction of what we presume is the legal epic mode of "*calling a member*," but which sometimes reads obscurely. "*So he,—and was obeyed.*"

Pondered so
The noble Salamenes; then at once
Swift horsemen called, and thus. P. 159.
ÿc. ÿc. ÿc.

And as Homer, and Milton, and Glover have particularised how their heroes came to their death-wounds, so Mr. Atherstone anatomises the carcasses of his falling gentlemen-at-arms, and tells us, in language almost surgeon-like, where this arrow went, and how that javelin slew.

Lastly, notwithstanding what is said of the *costume* and keeping of the poem in the Preface, we think there are occasional forgetfulnesses in this respect. But, says Horace, "*dormitat HOMERUS.*" On the whole, however, the poem is, decidedly, no every-day performance. And our strictures have been severe, because it is evident the author is ambitious of being considered an *epic* poet; and what we have said is, therefore, no more than he must have expected.

LITERARY REPORT.

The Amulet; or, Christian and Literary Remembrancer, for 1829.—
Edited by S. C. HALL. London:
 Westley & Davis. 12s.

THIS little volume is indeed worthy of our notice. Our readers are, doubtless, aware both of its nature and object; both, in fact, are implied in its title. In the brief notice which we are enabled to take of this work, it is impossible to do full justice to its merits. We cannot present to our readers any thing like such a sample of its contents as will enable them to judge of its excellences. The embellishments, twelve in number, are all in the best style of the first-rate artists. When so much is excellent, and all is good, it is difficult to particularize; but we were much struck with the beauty of the engraving of "the Spanish Flower Girl," by Graves, from the well-known and justly-admired picture by Murillo, in the Bourgeois Collection. The engraver has been eminently successful in catching the spirit, the apparent life, of the original, which is the great merit of Murillo's pictures, and is a point very difficult to attain in an engraving. The literary portion of the work lays also a very strong claim to our admiration. To say that amongst its contributors are the names of Southey, Coleridge, Montgomery, Hemans, Opie, Mitford, the Miss Porters, Wrangham, and Smith, is to give an assurance that talent illuminates its pages. But it is not for the mere talent that is stamped upon its page that we would recommend it to our readers and the public. It is not merely as a combination of the beauties of literature and art, as a work well fitted to administer to the delights of a mind of the most refined taste and accomplishments, that we would give it the passport of our applause; in these particulars, it will perhaps be equalled by its numerous contemporaries; but, as denoted by its title, it has a higher object in view—it is designed to make the gratification of taste subservient to the cultivation of

religious principle. In attempting this, the editor has, in our opinion, entitled himself to great praise for the tone and expression of sentiment which pervades all his contributions. It is frequently witnessed, when religious sentiment is attempted to be engrafted on matters of taste, and made the groundwork of publications intended for popular amusement, that excess of zeal and deficiency of judgment operate to produce a failure; the familiar application of first principles is degraded into puerility; and a whining cant is substituted for dignified sentiment. From any such charges as these the editor of the *Amulet* is triumphantly free. He has succeeded in wedding learning to religion, and adding lustre to the former by the union. His pages, while they cannot fail to afford gratification for the contemplative, in his hour of privacy, will be found equally to administer to the pleasure and amusement of the gayest heart, that, in innocence and purity, seeks these objects in its pages. As a specimen of the sentiment which breathes throughout the work, and the chasteness of its style and language, we give the following delineation of paternal solicitude, and the frowardness of youth, extracted from "A Strange Story of Every Day:"

Beautiful and becoming in the eyes of the paternal God is the unwearied attachment of the parent to the child! Alas! how little does the unthinking spirit of youth know of the extent of its devotedness. There sits the froward, fretful, indolent boy. The care that keeps perpetual watch over his moral and physical safety, he misnames unjust restriction. The foresight that denies itself many a comfort to provide for his future wants, he denounces as sordid avarice. He turns away from his father's face in coldness or in anger. Boy! boy! the cloud upon that toil-worn brow has been placed there by anxiety, not for self, but for an impatient, peevish son, whose pillow he would gladly strew with roses, though thorns should thicken around his own. Even at the moment when his arm is raised to inflict

chastisement on thy folly, thou shouldst bend and bless thy parent. The heart loathes the hand that corrects thy errors; and not for worlds would he use "the rod of reproof," did he not perceive the necessity of crushing his own feelings, to save thee from thyself.—Pp. 8, 9.

The poetry, also, is of no second-rate order. The following stanzas on "The Sabbath Bell" will give our readers an idea of its general character:

The Sabbath-bell! how sweetly breathes
O'er hill and dale that hallow'd sound,
When springing her first bright chaplet
wreathes

The cotter's humble porch around:—
And glistening meads of vernal green,—
The blossom'd bough,—the spiral corn,—
Smile o'er the brook that flows between,
As shadowing forth a fairer morn.

The Sabbath-bell! 'tis stillness all,
Save where the lamb's unconscious bleat,
Or the lone wood-dove's plaintive call,
Are mingling with its cadence sweet:
Save where the lark, on soaring wing,
At heaven's gate pours his matin-song:
Oh! thus shall feather'd warbler sing,
Nor man the grateful strain prolong?

The Sabbath-bell! how soothing flow
Those greetings to the peasant's breast!
Who knows not labour, ne'er can know
The blessed calm that sweetens rest!
The day-spring of his pilgrimage,
Who, freed awhile from earthly care,
Turns weekly to a heaven-taught page,
And reads his hope recorded there.

The Sabbath-bell! yes, not in vain
That bidding on the gale is borne;
Glad respite from the echoing wain,
The sounding axe, the clam'rous horn:
Far other thoughts those notes inspire,
Where youth forgets his frolic pace,
And maid and matron, son and sire,
Their church-way path together trace.

The Sabbath-bell! ere yet the peal
In lessening murmurs melt away,
'Tis sweet with reverent step to steal
Where rests around each kindred clay!
Where buried love, and sever'd friends,
Parent and offspring, shrouded lie!
The tear-drop falls,—the prayer ascends,—
The living muse, and learn to die!

The Sabbath-bell! 'tis silent now;
The holy fane the throng receives;
The pastor bends his aged brow,
And slowly turns the sacred leaves.

Oh! blest where blending ranks agree
To tread the paths their fathers trod,
To bend alike the willing knee,
One fold before one fost'ring God!

The Sabbath-bell! Oh! does not time
In that still voice all-eloquent breathe!
How many have listen'd to that chime,
Who sleep those grassy mounds beneath!
How many of those who listen now,
Shall wake its fate-recording knell,
Bless'd if one brief hour bestow
A warning in the Sabbath-bell!

Pp. 165—167.

Friendship's Offering: a Literary Album, and Christmas and New Year's Present, for 1829. Dedicated, by permission, to Her Royal Highness the Duchess of Clarence. Smith and Elder, 65, Cornhill. 12s.

This little volume claims some affinity to the Amulet; and although the spirit of religion stands not on its page professedly to superintend the labours of the sister Muses, Poetry and Painting, still the principle which animates it is such as to justify its notice in our Miscellany. "Friendship's Offering" was, after the "Forget me not," the earliest candidate for public patronage: the present is the sixth volume that has been given to the public; and the endeavours which have, year by year, been made to render each forthcoming volume more interesting than its predecessor, have entitled the proprietors to a reward, which we hope they have reaped, and will continue to reap, in the well-bestowed applause and patronage of those for whose gratification their labours are undertaken. In the present volume, the works of literature and art are of great and varied merit; and "from the tone of morality, and generous and manly sentiment, by which," as the editor states in his Preface, "the volume is characterised," we have the greatest pleasure in recommending "Friendship's Offering" to our readers, as a work well fitted for the refined delights of the drawing room, and not incompetent to afford pleasure in the more serious retirement of the closet.

Parochial Discourses on the Doctrines of Christianity, contained in the Articles of Religion of the United Church of England and Ireland. By the Rev. JOHN HALL, B. D. Curate of St. Werburgh's, Bristol. Second Edition, revised and enlarged. London: S. Bagster. 1828. 8vo. pp. 640. 10s. 6d.

ALTHOUGH we do not very cordially agree with Mr. Hall, in joining the Bible and Missionary Societies with the two great bulwarks of our Church, the Society for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel, as "particularly worthy of the support of members of the Church of England," (p. 297, *Note*); still, if he conscientiously thinks them to be so, the difference of opinion shall not induce us, as it has lately induced one of our candid and consistent contemporaries, in regard to ourselves, to misrepresent his opinions, and detract from the merit of his pastoral exertions.* He certainly differs from us widely, and, we doubt not, conscientiously, on this point; but that he is nevertheless a good and faithful minister of the Established Church, and truly attached to her doctrines, as set forth in her Liturgy, her Articles, and her Homilies, the work before us abundantly testifies. It is a plain and perspicuous exposition of the Thirty-nine Articles of Religion, in a series of Sermons, delivered in the Church of which he is the minister. It does not pretend to

any thing beyond a practical explanation and scriptural proof of the doctrines maintained in them, being designed for the edification of those members of the Church to whom a plain development of the duties of faith and practice, as laid down in the Gospel, rather than a learned discussion of controversial divinity, would be more profitably addressed. We subjoin the application of the doctrine of the Tenth Article, on *Free-Will*; on which the views of the author are just and perspicuous:

Such is the Christian character; let us ask ourselves, Is it ours? It is not formed on any plan of self-confidence or self-dependence, but on that of self-renunciation. It commences with an entire distrust of ourselves, with humiliation and self-abasement on account of our natural condition, being "made subject to vanity, not willingly, but by reason of him who hath subjected" (Rom. viii. 20.) his posterity to the effects and consequences of his disobedience. It renounces all natural strength of our own, to perform any thing that can merit or claim the Divine mercy, all good works to be done in order to recommend ourselves to God, and to obtain his blessing. It shows us that we have no good thing in us, that can entitle us to the favour of God, or prepare us to receive the faith of Christ. It tells us that "the flesh profiteth nothing" in these things; that as "in it dwelleth no good thing," (Rom. vii. 18.) no good action can be performed by it; that "they who are in the flesh," living under its influence, "cannot please God." (Rom. viii. 9.) But, on the other hand, it leads us to the "quickening Spirit of God, from whom

* We allude, of course, to two letters in the last number of the *Christian Observer*; and more especially to the latter, which is directed against a sermon which appeared in our journal for May last. If the doctrines maintained in that sermon are not the doctrines of the Gospel, we should be glad if the writer of the letter in question would tell us *distinctly* what are. The letter is evidently got up *ad captandum*; and any unprejudiced man, who reads it after reading the sermon which it condemns, will readily detect its sophistry and misrepresentation. We leave it, therefore, to speak for itself; almost ashamed even to have noticed so contemptible an affair. With respect to the opinions attacked in the former of the two letters, they are the opinions which we

conscientiously avow; but if they have been expressed in language which may be deemed harsh or offensive, we are sorry for it, although we are sure that in no case have we spoken in stronger terms than circumstances seemed to demand. We wish to wound the feelings of no man; in fact, we frequently admire the men, whose principles we lament, and deem it our duty to refute. If this duty can be done in mild words, we are content to do so; but if stronger measures are requisite, we shall not be deterred by the misrepresentations of those, whom we look upon, to say the least, as injudicious friends to our holy Church, from expressing our sentiments in the most decisive and uncompromising tone.

all holy desires, all good counsels, and all just works, do proceed," for every thing that a sinful creature can stand in need of, in order to the salvation of his immortal soul. The Spirit of God makes known Jesus Christ as the Saviour of sinners. By his grace he convinces men of their lost and ruined condition, and enables them to believe the record of God concerning his Son, and to put their trust in his salvation. He teaches them to "call upon God," to pray to him as their reconciled Father in Christ Jesus, to "worship him in spirit and in truth." He gives them "a good will" to do what is "pleasant and acceptable to God," by his *preventing grace*; and by his *working with them*, and in them, they have power to do those good works which God hath willed and commanded to be done. The Spirit of God quickens the soul from a death in trespasses and sins; and he sanctifies those whom he quickens, so that they "are a holy people unto the Lord their God," and "do all those good works which he hath prepared for them to walk in;" whereby they manifest themselves to be "the children of their Father, which is in heaven." And as this "grace of God by Christ" begins the work of faith with power in their hearts, and carries it on day by day, so the "top-stone" of the heavenly fabric "shall be brought forth with shoutings of Grace, Grace, unto it." (Zech. iv. 7.) All is of grace from first to last, that God may have all the glory.

We have thus seen how the doctrines of grace lead to holiness of heart and life. There is nothing licentious in them; ungodly professors of Christianity, therefore, can have no part or lot in the blessings connected with them. Our Article teaches us that the man who is a Christian indeed, is one who believes in Christ, who is a worshipper of God, who has a good will to please God, and whose good works prove that he has not received the grace of God in vain. May such be our character, that "worshipping God in the Spirit, rejoicing in Christ Jesus, and having no confidence in the flesh," (Phil. iii. 3.) we may be blessed in life, in death, and in eternity!—P. 153—160.

A Sermon preached in the Parish Church of Newport, in the county of Salop, at the Triennial Visitation of the Lord Bishop of Lichfield and Coventry, August 12, 1828. By the Rev. THOS. BUTT, M. A. Rector of Kynnersley, Beneficed Curate of Trentham, and Domestic Chaplain to the Most Noble

the Marquess of Stafford. London: Hatchards. 1828. pp. 36.

IN the opening of this Sermon, we have the following judicious observations:

Every man, however advanced in the divine life, is a fit subject for edification. There is an higher elevation of purity and charity, and zeal, and heavenly-mindedness which he can, and which he ought, to attain: and by the constitution of our nature, and by God's promised blessing, his soul is stirred up to greater caution and diligence, while he listens to the voice of the Preacher. No superiority of intellect may be manifested; the arguments by which truth is recommended may be trite and familiar: and yet when it is urged with simplicity and earnestness, great may be the benefit which results to the hearer. The *treasure* itself is equally excellent, though conveyed in *earthen vessels*. Hence the advantage of these occasional addresses to the Clergy; and hence a powerful encouragement to him, who is commanded to make them. If the Spirit of God attend on his own ordinance, each in turn may teach and be taught; each may administer and receive comfort. There is indeed a peculiar necessity for calling upon us, at intervals not unfrequent, to listen to such discourses. Most of us are precluded from those advantages which faith expects from attendance on the word preached, being ourselves regularly employed in preaching to others. Although it may be hoped that we solemnly address to our own conscience every sermon, before we deliver it to our people, convinced that what has proved beneficial to ourselves will be most likely to benefit them; yet clerical duties are rarely introduced and never fully discussed in popular discourses. Therefore without Visitation Sermons and authoritative addresses from our ecclesiastical superiors, we should be deprived of a divine ordinance; our instruction and improvement in those important professional duties, to which God has chosen to link the salvation of our brethren, would lack a needful help. Even the most excellent treatises on the Pastoral Office do not supersede this established means of grace. If the contrary were conceded, it would be difficult to elude the inference against all preaching whatsoever. With equal justice it might be urged that numberless works of hortatory and practical divinity render it superfluous for the people to hear the word of God from the lips of his priests.—Pp. 2—4.

The preacher then proceeds to consider the deportment of the Clergy, as

delineated in his text (1 Tim. iv. 12—16), under two distinct heads: 1st, as individual Christians; and, 2dly, as Ministers of the Gospel. Under the former, he enforces the necessity of the strictest attention to their personal conduct, and the example which they set to those entrusted to their care; and under the latter, he insists upon the duty of public and private instruction, and the *manner* in which it may be most beneficially performed. By private visitations of his flock, a minister will acquaint himself better than in any other way with their spiritual necessities, and will then be enabled to adapt his public teaching to correct the errors, remove the doubts, and confirm the truths, which may be found to prevail among them. In order to this, he must be in the general habit of writing his own sermons; without an ability to do which no conscientious man will enter the ministry. Upon this subject the author shall speak for himself.

That St. Paul's injunction is totally and irreconcilably at variance with a systematic use of the sermons of others, must be said—and need only be said—for it is a deduction equally obvious and inevitable from the uncompromising expressions, *meditate upon these things; give thyself wholly to them.*

But though he who has been accepted by the highest authority in the Church as fitted to undertake the dignified office of teaching others, cannot, with any regard to propriety or consistency, be supposed unable to compose sermons himself; yet still, I apprehend, a mere cyclical recurrence even of our own productions from this sacred seat of instruction, does not realize St. Paul's idea of the Minister, who *meditates on these things, and gives himself wholly to them.* The field of labour which lies before us is immense; our people should be perceptibly edified, and advanced in the knowledge and love of our most holy faith; they ought to see that we make progress in Scriptural learning; that our views of Divinity, both theoretical and practical, become broader, and more comprehensive; the works of illustrious theologians are to be studied, in order that we may appropriate what is most valuable in them; that we may enrich the comparative poverty of our own conceptions with their abundant wealth; thus must our *profiting appear to all.*—Pp. 25, 26.

I argue only for the expediency of liberally using the labours of others; and not tying ourselves down, as a matter of

duty, to the construction of new discourses at frequently recurring periods. *He is a scribe, well instructed unto the kingdom of heaven, which bringeth forth out of his treasure things new and old.* We could not materially err on the side of laxity, if we made it a rule to preach no sermon, respecting which we should feel reluctance to lay before our congregation the sources from whence we had drawn it. In general let us be able to say, that what we preach is our own. Important benefits obviously suggest themselves as the consequence. Our discourses are adapted to the circumstances of our people; we are ready and able to seize every passing event of interest, and thereby to fix attention more deeply—such was our Saviour's manner; for he never omitted to take advantage of the like opportunities—our people are themselves convinced that we exert our talents, not merely as far as the letter of the law compels us, but vigorously and conscientiously for their edification. The plainest and simplest discourse, warm from the heart, has more charms for them, and they reap more benefit from it, than from the most eloquent labours of a stranger: however moving they might be when originally uttered, they become icy cold, when addressed by another to those for whom they were not intended.—Pp. 28, 29.

In order to encourage them in their duties, the author follows up St. Paul's assurance, that our studies will be blessed with the divine assistance; provided the whole force of our intellect, and the complete occupation of our time, be commensurate with the demand which our vocation makes upon us. In conclusion, he holds out the assurance of success, through the co-operation of the Holy Spirit, as an additional and powerful incentive to exertion.

An Historical Introduction to the several Books of the Old and New Testaments: compiled from the most eminent Divines of the Church of England. Oxford: Vincent. 2s. 6d.

This is a useful and comprehensive little manual, and will be found of considerable advantage for the purpose of general information, as well as for refreshing the memory of the student, by laying before him a compendious digest of his more extended researches. It contains a carefully compressed epitome of the authors, subjects, and dates,

of the several books in the Bible; with such other topics of its general history, with which every student should be acquainted, though he may not have leisure or capacity for the critical examination of its contents.

Sermons. By the Rev. HENRY R. REVELL, B. A. London: Rivington. 1828. pp. 356.

THERE is much sound doctrine and useful application in this volume; but we must candidly confess that we have been at some pains to discover it. The volume throughout is a volume of metaphor; and the plainest truths are so involved in tropes and figures, that "Scripture stares to see herself so fine." Take, for example, the following from the very first page:

The drama once exhibited in Paradise was again brought out on the stage of this world, in which the principal character was sustained by a different personage, and the plot under his auspices underwent an entire revision; for it was reversed, and became more intricate, wonderful, and truly tragical. In the former we find Paradise was lost, but in the latter we have Paradise regained. The principal character in the first was Adam; but in the second it was the Lord of glory. The denouement of this glorious tragedy becomes more and more interesting as it approaches the important crisis; nothing foreign or extraneous is introduced, but every thing strictly bears upon the point, throws light upon the subject, and most skilfully develops and unravels the plot. Our interest is continually excited and kept alive; it never droops; true it is we are at a loss to know how it will end at the last, but this is one of its principal excellences. Dark hints are occasionally thrown out, enough to raise, but not to satisfy inquiry; and at the approaching crisis plain declarations are given concerning the issue, lest the mind should be unprepared for the too tragical event.—Pp. 1, 2.

Really this surpasses our weak comprehension; and there is something almost as perplexing in every other page of the book, at least. Some of the metaphors are unquestionably just; but so great a profusion of them, even were they all so, are miserably out of place in a sermon; which should be adapted to the intellect of the poorer, certainly as much as to the fastidious

ears of the more polished members of the congregation. In fact, instead of an ornament, the unnecessary use of flowery verbiage, is decidedly a blemish in pulpit eloquence; and it detracts in our mind almost entirely from the value, which we should be otherwise inclined to affix to Mr. Revell's publication.

Sermons, on various subjects, Doctrinal and Practical. By the Rev. JAMES PROCTER, A. M. Fellow of St. Peter's College, Cambridge, and Lecturer of St. Michael's, Southampton. London: Hatchards. 1828. pp. 366.

OF a character very different from the preceding, is the volume which is now before us. Herein, through a series of seventeen sermons, the doctrines and the precepts of Christianity are exhibited in that simple, yet earnest, that unaffected, yet impressive language, which appeals to the reason rather than the passions, and is sure to carry conviction to the mind. The truths of the Gospel do not require the aid of artificial eloquence to set them off; and though there may be times when the preacher naturally warms with his subject, and his own feelings will animate those of his congregation; yet the address, to be effective, will not be a studied effort, but the impulse of the heart. But we would not appear invidious. The doctrines of Mr. Procter and Mr. Revell, are equally, we believe, those of the Church of which they are ministers; and we doubt not, that both are equally earnest in enforcing them upon the consciences of their hearers. We certainly prefer the plain and energetic simplicity of the former, to the flowery and ornamental periods of the latter; because we think it likely to produce a more lasting impression, and a more beneficial result. We conclude with an extract from Mr. Procter's second Sermon, as a specimen:

Now contrast such a faith in the Saviour, as this, with that nominal faith in Christ, which you find, professed by those who are content to take their religion not from the pure fountain of truth; but from "the broken cisterns" of the world; that half reliance upon the word and promises of

Christ, and no reliance upon the death and sufferings of Christ, as the sole meritorious cause of the sinner's acceptance with God; you will then not fail to acknowledge, (having made due allowance for unavoidable prejudices, and unavoidable ignorance,) that if belief in Christ be necessary to salvation; and if diligent and impartial investigation be necessary; and earnest prayer for divine teaching be necessary in order to have a true faith, there is but too much reason to apprehend, that in these latter days, the wide gate is not so contracted in its dimensions, as some are willing to believe. Does this test of faith appear too rigid, and exclusive? then I am willing and desirous that you should try and examine yourselves by another test no less unequivocal and plain; namely, your obedience to the law of Christ. If the faith of professing Christians were what it ought to be, their obedience would be such, likewise: and thus faith and obedience reciprocally prove each other, whether they be scriptural or not. But as we have shewn, that the faith of the many who call themselves believers, is most vague and unscriptural, so also is their obedience most partial and defective. What, I would ask, is the prevailing tone of morals, amongst all denominations, and all classes, in every christian community? are not many sins, decided sins, not only committed but defended? is not the world's standard of morality, a different standard from that of the Gospel? if men are not living in the commission of gross crimes, do they not consider themselves, are they not considered by others, good Christians? is it possible to suppose, that by many, very many amongst us, our Lord's sermon on the mount has ever been *thought of* as a rule of moral conduct? That purity of heart; that innocence of life; that patient endurance of unmerited wrong; that humbleness of mind; that love unfeigned; that entire forgiveness of injuries received; so much insisted on, in this admirable exposition of the moral law; are these the duties, which men in general, are *striving* to practise; are these the graces, which they are solicitous to attain?—Pp.26—29.

Constable's Miscellany of Original and Selected Publications, in the various Departments of Literature, Science, and the Arts. Vol. XXVI. "The Pleiad." By Archdeacon WRANGHAM. Edinburgh: Constable & Co. 1828.

This little volume contains a series of abridgments from seven distinguished writers on the evidences of Christianity.

In the preface the venerable compiler gives this account of his work:

The following compilation was drawn up from the writings of several eminent Divines, of different persuasions, at a period when atrocious attempts were made, in every possible manner, to strip Christians of every persuasion of the blessings and promises of the Gospel, by undermining the stability of Revelation, and thus withdrawing at once the only sure stay of their happiness in this world, and of their hopes of a better. Its object was to present, in seven successive Tracts, a series of triumphant arguments for the truth of Christianity, in a shape which might generally be understood, and easily circulated.

Although this compilation was directed in its object to a state of things, which, we trust, we are not too bold in hoping, has in some measure passed away, its value is by no means lessened; but at all times, and under all circumstances, "The Pleiad" will be acceptable, as an efficient outwork to the strong-holds which guard the palladium of the Christian's hope; and in its serviceableness to the interests of religion, the venerable compiler will find the full measure of reward due to his pious industry. We are happy to have this opportunity of paying our tribute of praise to the talent and spirit which preside over the Miscellany, of which "The Pleiad" forms a portion; and we will further add, that the design and object of the work is worthy the encouragement of all who are interested in the diffusion of really useful information.

JUST PUBLISHED.

An Abridgment of the History of the Reformation of the Church of England. By the Rev. H. Soames, M.A. 12mo. 5s. 6d.

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MISCELLANEOUS.

CHRISTIAN LIBERALITY AND CONCILIATION.

" 'Tis time, however, if the case stands thus,
 For us plain folks, and all who side with us,
 To build our altar, confident and bold,
 And say, as stern Elijah said of old,
 The strife now stands upon a fair award—
 If Israel's Lord be God, then serve the Lord:
 If he be silent, faith is all a whim,
 Then Baal is the god, and worship him."

COWPER'S "Conversation."

THE terms liberality and conciliation are "familiar in our mouths as household words;" yet no two words are less frequently understood in their true and Christian sense than these. They are, for the most part, the cry of arms distinguishing a faction to whom any appeal on Christian grounds would be nugatory: men, who with much of "conscience" and "religious liberty" on their lips, evince by that great test, their actions, their destitution of one, and their contempt of the other. These, we are sensible, are as little to be influenced by reason as by Scripture: the latter they disregard, the former they do not seek; their object is not truth, but worldly self-interest; and, as children of this world, they are too wise in their generation to be deterred from their forward course by arguments, however unanswerable either by the Christian or the mere man of reason. To such, then, we address not ourselves; it is not likely indeed that our pages should circulate through the hands of this class. We seek at present our auditors in another region; we address ourselves to those, who, captivated by the effect of declamatory sophistry on hearts alive to the best sympathies of our nature, yield themselves to opinions of which they see neither the grounds nor the consequences:—to those who, truly valuing those really Christian sentiments, liberality and conciliation, have suffered artful empirics, under those venerable names, to dispense their noxious nostrums; to those, who take up opinions the most unchristian and dangerous, in the idea that they are cultivating a more enlarged Christianity; but who, with equal candour and equal piety, would instantly forego their injurious opinions, if satisfied of their inconsistency with Scripture.

If men were, in general, more precise in their definitions, their views would be clearer, their errors fewer and less capital, and themselves less exposed to the stratagems of sophists. Much of the mischief which we deprecate has originated in absence or incorrectness of definition; the dupes of liberality and conciliation, if requested to define the terms, would either discover that they had been the slaves of sounds conveying no determinate meaning, or would immediately revolt from the hideous incongruity of the abstract virtue and its assumed exemplification. We think therefore that we cannot do better than lay down a definition of these virtues, as little open as possible to cavil; that we may hence discover what actions do or do

not bear the proper impress of liberality and conciliation: so that applying this test to some modern popular doctrines, we may discover their title to their claim; and by habitually recalling to the same touchstone the measures or the sentiments which ask our notice, we may learn with what character to charge them.

Christian liberality, then, (for we know of no other) is the virtue which the Scripture denominates charity; and for a full definition of this, we are content to abide by the 13th chapter of St. Paul's First Epistle to the Corinthians. Christian conciliation is a virtue nearly allied to this; it is a studious endeavour to win the good opinion of all, CONSISTENTLY WITH AN INVIOABLE FIDELITY TO GOD; it is implied in the apostolic precept, "GIVE NONE OFFENCE, neither to the Jews, nor to the Gentiles, nor to the Church of God;" and in the apostolic practice, "I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." Christian liberality and Christian conciliation, however, must alike be in all things consistent with the will of God, and subservient to his glory; hence it will readily appear that the same action, when performed on our own account, and on account of the society to which we belong, may assume very different aspects. St. Paul's charity "seeketh not her own;" and in like manner our Lord declares, "I seek not mine own glory." He patiently endured all the personal insults which cruelty and wickedness could devise; but when he saw his Father's house made a house of merchandize, he hesitated not to appeal to castigation and coercion.

We will now apply our definitions to some maxims and practices current at the present day, and observe the results.

It is now considered an act of peculiar liberality to contribute to the support or dissemination of a belief or worship differing from that of the contributor. Thus, if a member of the Church of England bestow his twenty pounds towards the erection of a Popish chapel, this is, in the phraseology of our time, highly liberal. The civil right which every man possesses of worshipping God according to his conscience, provided such worship interferes not with the rights of his fellow-citizens, is what all Protestants allow; but this is a widely different thing from giving any man a right to expect more encouragement from those who differ with him than from those who support him. St. Paul's instructions are, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." The same consideration which makes it binding on every man to provide for those of his own house before he provides for strangers, requires that he should exert himself for the support of his own religion, before he sets himself to the maintenance of another. The man who should spend the bulk of a large income on public charities, and leave his children to his parish, could never be called a liberal character, in the Christian sense. When the Society for Building Churches, is in actual destitution of the means of prosecuting its object, and is obliged to trust its holy cause to liberality exclusively, is it liberal in a Churchman to give superfluous money to the erection of a Romanist Chapel? We cannot see in what the analogy is deficient. We do not find modern liberality reciprocal;—

but this only by the way; since, if conduct like this answer the Scripture notions of liberality, it would be our duty to put it in execution, without hope of reward. But let us bring this species of liberality to the light of the Saviour's practice. He states that he is not sent save to the lost sheep of the house of Israel. He directs his disciples, before his death, not to go into the way of the Gentiles. Why so?—did he not come to enlighten the Gentiles? Certainly he did. But his own personal human ministry could only be performed within certain limits, and those limits his unerring wisdom found in his countrymen according to the flesh. Besides, however charitably or complacently a Churchman may regard an individual Papist, and ought to regard him, yet to lend a hand to the dissemination of what a man believes to be corruption, is surely an evil work to be undertaken by any conscientious Christian. The Jews of our Lord's time were bitterly exasperated against the Samaritans: our Lord, both in words and in actions, carefully endeavoured to allay the irritation, by forcibly instancing the claims which the Samaritans, in the common brotherhood of humanity, possessed on their neighbours. But he never sanctioned their errors, nor approved their ritual. He distinctly told them, "Ye worship ye know not what; we know what we worship; for salvation is of the Jews."

Another distinguishing act of modern liberality is that of the amalgamation of sects. To explain what we mean, we will just adduce an instance which has been noticed in the papers. In a town in Huntingdonshire, the Dissenters have periodical prayer-meetings, which take place in succession at the different meeting-houses. Here Independents, Anabaptists, and Non-descripts of all (non) descriptions, unite in prayer. This a provincial journalist extols as the perfection of liberality, and piously wishes that every town and village in England may follow the edifying example. Let us now examine this practice by the light of our definition. If differing communions can *ever* meet for religious worship, why not *always*? If their differences are essential, they cannot join in religious communion without compromising something more important than liberality; if non-essential, their separation is schismatical. Is there no medium between a puritanical warfare, and a partnership as incongruous as that of the heroes of Mother Hubbard's tale?

The quality commonly called liberality, differs from that heavenly quality which the Scriptures call charity, in another striking instance—"Charity hopeth all things." She leaves the sinner and wanderer to his God, and presumes not to judge him. She "is kind," and prays for all, however opposite their error. She "suffereth long," however violent their conduct. She "doth not behave herself unseemly." Nevertheless, she is no partaker of errors. She "rejoiceth not in iniquity, but rejoiceth in the truth:" and happy would she be to reclaim wanderers to the truth, when she could effect her object without compromise of any part of her heavenly character. Modern liberality, however, steers a different course. For kindness, she employs invective. All who presume to differ from her are stigmatized by every term of censure which language can supply. We are too well known to be afraid of being designated advocates of Methodism;

but really it is too much to hear a self-styled "liberal" legislator, while panegyricizing in a lofty tone the rights of conscience and religious liberty, talk of "that wretched sect, the Wesleyan Methodists." Is this "rejoicing in the truth?" In what respect are the Wesleyan Methodists a "wretched sect?" What is conveyed by the epithet? Is their poverty the object of the attack? If this be the case, they share their disgrace with the primitive church, that "sect every where spoken against." Is it their moral character? If it be, the assailant is bound to shew in what their principles conduce to immorality, or at least to evince the superior morality of his own. Will the world endure to be taught liberality by a professor whose very lectures proclaim him a stranger to his subject? The fact is, the Wesleyan Methodists, of all sectarians (if sectarians they can be called) are the closest to the Established Church. Hence they have obtained the honour of a place in the *Index Expurgatorius* of modern universal liberality.

It is only to the Church that modern custom addresses her lectures on "conciliation." When any act or expression justly offensive to the Church occurs, we never hear of the necessity for conciliating a body confessedly embracing great piety, talent, and learning, and constitutionally united to the country. But not only must we approach dissenters and dissent in a grave and respectful vein, but we are occasionally called upon to give up points of the most decided moment, to "conciliate" those who are our enemies upon principle, and who well understand the meaning of "odium theologicum." To concede points of inferior consequence for the sake of peace and the interests of the Gospel, is plainly the Christian's duty: but no point, possessing *any* importance, however slight, should be conceded where there is not obvious proof that its concession has a direct tendency to achieve the object in view: and much less where there is evidence to the contrary. Some points, however, should never be conceded; because no conciliation is worth the loss of them. Paul, with a very proper view to Christian conciliation, circumcised Timothy: but in this he compromised no essential point, and his consequent success amongst the Jews was highly probable, not to say absolutely certain. But when the Jews set up their prejudices as essential to salvation, he did not hesitate to use the most decisive language,—“Behold, I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing.” If you trust in circumcision, you must fulfil the law which it imposes; you must stand or fall by that; and as you have taken your ground on the law and not on the merits of Christ, the latter shall profit you nothing, and you shall be judged by the letter that killeth.

The same Apostle's conciliating conduct, with respect to the tender consciences of those who objected to the participation of certain meats, is a deference to harmless prejudices every way worthy the imitation of the Christian, whose great and essential object is the progress of the Gospel and the salvation of souls.

We have been called upon by the Socinians to alter, in consideration of their tenets, the marriage service of our Church. The call has been seconded, not in the most conciliating manner, by a knot of individuals liberally calling themselves "Freethinking Christians," (as though

freedom of thought was their exclusive heritage,) whose "principles and practice" have been tolerably well exposed by an excommunicated member, as liberal and christian as themselves. The law of the land requires that marriage should be celebrated according to the church ritual, with certain expressed exceptions. The Church professes not to judge them that are without; and therefore it is but right that all who are *obliged* to submit to her ceremonies should do so with a safe conscience. But how the Socinian is affected by our present service we cannot perceive. The Socinian, we suppose, "baptizes in the name of the Father and of the Son and of the Holy Ghost," whatever his opinion of the persons. How can the performance of the marriage contract in the same name offend him? The only part of the service open to his objection, is the blessing in the name of *God* the Father, &c.; but this is, in fact, only accidental, not essential, to the rite. There is, besides, another blessing; so that if he disrelishes the blessing of the three divine persons, he is not concerned to appropriate it.

"Yet the concession of this point would be most *conciliatory*." How so? Does any man affect to believe that, like the circumcision of Timothy, it would bring one human creature nearer to the truth? Would one dissenter think more charitably of us than before? We do not believe that there exists the person, churchman or dissenter, who entertains such an opinion. Why then make a concession unnecessarily, because really unrequired by a well-informed conscience, where nothing is obviously to be gained? Where there are *really* conscientious objections, let separate forms be legalized, as in the case of the Quakers and Jews; but when we alter our forms for conciliation, let it be clear, first, that in so doing, we compromise no essential part of our Christian deposit; and, secondly, that there is really a probability that our concessions will produce the conciliation intended.

An instance of false conciliation, is the ready concession of the terms "Catholic," "Unitarian," "Evangelical," "Baptist," &c., usurped by various parties. The terms themselves are in the highest degree illiberal, because they imply a censure on every person but themselves, and on every principle but their own; and whoever concedes the assumption, subscribes to the censure. Thus, when the Romanist calls himself "Catholic," he thereby intends to exclude all who differ from him from the pale of Christianity: when the Socinian assumes the title of "Unitarian," he means, as he scruples not to say, that all the Christian world are polytheists: when Calvinists appropriate to themselves the title of Evangelical, it is understood that nothing but Calvinism can be the Gospel: when the Anabaptists (a term, by the way, by no means offensive, but simply implying that they baptize those who have been baptized when infants,) drop the first part of their designation, they wish it to be inferred that no baptism, save theirs, is lawful. All this is neither liberal in the Christian sense, nor is it liberal even according to the latitudinarian notions of the day. Yet it is thought proper to "conciliate" these and numberless other parties by the toleration and even the adoption of this contracted phraseology. This is indeed no conciliation; no

kindly feeling is thereby generated, nor can be ; a feeling of exultation at the concession of their own pretensions, and contempt for the indifference and meanness of their opponents, is all that can be expected ; while total confusion is created in the meaning of language, which, while men continue to be the slaves of words, must ever be most ruinous and fatal.

We might be led into too extensive a field, were we to discuss a subject which, more than any other, has rested its claims on the basis of conciliation. The Romish question, we consider as much more political than religious ; although we cannot blind ourselves to the tremendous religious consequences which it involves. But although a political question, it is, like all others, to be decided by Christian politics. We are called upon to conciliate a body of men who, in the last two years, by a fecundity, we believe, quite unprecedented, and which renders modest and probable the multiplication of Falstaff's antagonists, have increased from five to seven millions. But were their numbers quadrupled or multiplied to any extent, it is evident that they must be conciliated on the same terms—the integrity of our Christian duty. The point which they seek is by no means unimportant,—an irresponsible exercise of legislative functions over the Church and the State ; and the prospect of a real conciliation is not very clear to those who have studied either past or passing events. According to our rule, therefore, it is no part of Christian conciliation to accede to these turbulent demands.

But the subject is capable of almost endless discussion. The restless character of the present age is continually presenting us with instances, in which we cannot act as Christians without being defamed as hostile to "liberality" and "conciliation." In these cases we must take comfort from the advice of St. Peter, "It is better, if the will of God be so, that ye suffer for well doing than for evil doing." We have endeavoured to sketch a rapid outline of the favourite virtues of the day, as viewed through the glass of Christianity. Let this outline be filled up in the multifarious exigencies of political and private life, and let it be seen whether the peaceable fruits of righteousness will not better be produced, than under a system of noisy but heartless profession, where Christian liberality is preached by those who deny and vilify Christianity ; and Christian conciliation comes recommended by the voice of "men of strife and contention to the whole earth."

THE STATE OF DISEMBODIED SPIRITS.

PART II.

IN resuming our inquiry into the state of disembodied spirits, and to refute the opinionists who talk of their *annihilation*, we begin with appealing to the scriptural narratives of the return of many souls into the bodies from which they had been severed. Elijah raised the child of the widow of Sarepta, "and the soul of the child came into him again, and he revived." (1 Kings xvii. 22.) Elisha raised the child of the Shunamite from death ; and, even when a dead man was cast into the sepulchre of Elisha, "he revived and stood upon his feet."

(2 Kings xvii. 21.) When the daughter of Jairus was dead, "Christ said unto her, *Talitha cumi*, Damsel, arise; and her spirit came again, and straightway the damsel rose." (Mark v. 41, 42.) "When he came nigh to the gate of the city of Nain, there was a dead man carried out, and he came nigh and touched the bier, and said, Young man, I say unto thee, arise; and he that was dead sat up and began to speak." (Luke vii. 12, 14, 15.) The resuscitation of Lazarus is familiar to us all. (John xi. 39.) Now, were the soul *annihilated* by death, the *same* soul, it should seem, could not be restored to the defunct body; and therefore Chrysostom has well observed, that these and similar accounts afford a strong proof of the *immortality* of the soul.

Equally to our purpose is the singular history of the Witch of Endor, which divines have variously interpreted. When Samuel, to the evident astonishment of the sorceress, (for she had not yet *begun* her enchantments, which therefore had no power to evoke the spirit of the prophet,) appeared, and stood in his mantle before the affrighted monarch of Israel, he put *this* question, "Why hast thou *disquieted* me to bring me up?" Whence it is apparent, that the soul of Samuel, by revisiting this sublunary scene, was called from a state of *comfort and peace*; if such a state be inconsistent with the idea of the soul's *annihilation* or insensibility, you possess in this memorable example another testimony to the truth of the doctrine, which I have endeavoured to establish.

The pages of the *New Testament* are equally favourable to our hypothesis. The testimony of our blessed Redeemer, who came down from above, and by virtue of his omniscience had a perfect knowledge of the state of separate spirits, is full to our purpose. In the eventful parable of the rich man and Lazarus, having described their respective situations and habits whilst living, our Saviour adds, that "the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now *he* is comforted, and *thou* art tormented. Then he said, I pray thee therefore, Father, that thou wouldst send him to my father's house, (for I have five brethren,) that he may testify unto them, lest they also come into this place of torment." (Luke xvi. 22, &c.)

In applying this parable to the topic under discussion, it will be necessary to inquire into the *general scope* of it, to consider the *meaning* of the phrase of "*Abraham's bosom*," to shew what place is intended by "*hell*," and to point out the *precise period of time* when this singular dialogue is represented to have occurred. Now the chief design of the parable is to paint the wickedness of luxuriousness and avarice, and the punishment awaiting them hereafter. "And the Pharisees, *who were covetous*, heard all these things, and they *derided* him." (Luke xvi. 14.) Still our Saviour would have dissuaded these

scoffers from hardness of heart, and the pursuit of a carnal life,—not by abstract reasoning, but by the parabolical representation of Dives and Lazarus, which clearly describes their madness, from the respective fate of the characters whom he drew, *immediately* after death, the one being “*comforted*,” the other “*tormented*.” And though it may be urged, that this is merely a *parabolical* representation, which ought not to be adduced as an argument to prove a disputable question; yet, the *main scope of a parable*, and its leading design, clearly may, and *must* be so adduced; for otherwise the parable would have no force: and if, in the present case, we lose sight of the chief end of our Saviour’s lesson, which was to shew *what became of the souls of good and bad men after death*, and fail to urge this point argumentatively, the whole parable seems to be stript of its usefulness, and deprived of its force.

That the happiness of Lazarus, and the punishment of Dives were consequences *immediately* following their departure from this world, and *before* the general resurrection,—(at *that* time, namely, when their *bodies* lay in the grave, and their *souls* were in a state of *separate* being,) is evident from the desire, which the rich man anxiously expresses, of having a message sent to his five surviving brethren, to warn them of their danger, and to effect their conversion.

According, then, to the doctrine of our Saviour, fairly deduced from the history before us, the soul disembodied is neither annihilated nor asleep, but placed in a state of happiness or misery, according to its previous habits. Dives, being buried, is forthwith “*tormented*” in *hell*;—whilst Lazarus is “*comforted*” in Abraham’s bosom!—Let us inquire, what is here meant by *hell*, and what by *Abraham’s bosom*?

In answering these questions, we must not enter into any philological niceties, but content ourselves with stating that “*hell*,” in this passage, and in many others both of profane and sacred authors, signifies the *invisible abode of departed spirits*. Hades is described, in the parable under review, as the place where the soul of Dives was *tormented*, which therefore did not lose its *consciousness* by death, or lie buried in the sleep of *insensibility*; and much less was it reduced to a *nonentity*, but existed in agonizing expectation of a *second* death at the final judgment of mankind? By being in “*Abraham’s bosom*,” we are to understand, that Lazarus was admitted *into the society* of that faithful Patriarch, in the mansions of eternal rest.

In describing the felicity of heaven, the sacred penmen are wont to compare it to a *feast*; and the bliss of the righteous is represented as much increased by their participation of one common repast at one common board. “Many shall come from the east and west, and *shall set down with Abraham, Isaac, and Jacob, in the kingdom of heaven.*” (Matt. viii. 11.) The antients used to *recline* at their feasts, with the *head* of one guest toward the *breast* of another, who is therefore aptly said to *lie in his bosom*: hence we read of St. John, that he was “*leaning on Jesus’ bosom*,” and “*lying on Jesus’ breast*,” (John xiii. 23, 25.)*

* Ἦν ἀνακείμενος ἐν τῷ κόλπῳ Ἰησοῦ, is the description of St. John’s situation; and of Lazarus it is said, in similar phrase, that he was ἀνακείμενος ἐν τῷ κόλπῳ Ἀβραάμ.

Lazarus then was admitted into the familiar society of just men made perfect, where Abraham and his happy guests were seated at their festive table of spiritual intercourse. Could *that*, which death had *annihilated*, be in any society? Could *that*, which death had buried in unconscious sleep, be represented as enjoying the sumptuousness of a *feast*?

From the parable of the rich man and Lazarus, therefore, it is contended that our spirits, released from their carnal tabernacles, are removed to a state of misery or happiness; that as Dives was placed *in hell*, and Lazarus in *the bosom of Abraham*, between the time of their dissolution and the general resurrection; so the souls of all men shall experience either the *pangs* of the one or the *comfort* of the other, in the region of the departed, according to their works done in the body, during their trial here!

A similar conclusion will arise from the history of our Lord's transfiguration, as related in the 17th chapter of St. Matthew's Gospel: "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them;—and, behold, *there appeared unto them Moses and Elias talking with him*. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for *Moses*, and one for *Elias*."

Now, whatever might be the ulterior design of this remarkable occurrence, it is evident that it establishes the activity and existence of spirits; for Moses and Elias were not only made to *appear* to the companions of our Lord, but they also *conversed* with him, so as to be heard by the Apostles; for St. Luke says, that "they spake of our Lord's decease, which he should accomplish at Jerusalem." (Luke ix. 31.) They were not deluded by a mere phantom:—they had the testimony of their *ears* as well as their eyes for what they relate. That Moses and Elias actually appeared, there is no room to doubt:—they were immediately recognized by the Apostles, and St. Peter proposed to erect tabernacles for them. Elias, indeed, was translated to heaven without undergoing the penalty of death; but the body of *Moses* was buried in a valley of the land of Moab, and saw corruption. *He*, consequently, is a strong proof to us that the soul *survives* its body, and retains, in a state of "deadlihood," its intellectual perceptions.

We come now to the interesting conversation, which passed between our Redeemer and the sister of Lazarus, as illustrating the truth of our hypothesis touching the state of disembodied spirits. When her brother had been dead four days, and his body, therefore, in the warm climate of Judea, had become putrid, Martha met our Lord upon the road, and said unto him, "Lord, if *thou* hadst been here, my brother had not died: But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus saith unto her, "Thy brother shall rise again." Martha said unto him, "I know that he shall rise again at the resurrection *at the last day*."

So far it is plain that Martha's faith persuaded her that her brother might revive at the prayer of our Lord: to which suggestion he

replied, with some ambiguity and purposed reserve,—“Thy brother *shall rise again*.” But this answer did not satisfy Martha’s doubts, since it left the *time* of her brother’s resurrection uncertain: “I know” (she says) “that he shall rise again in the resurrection at the last day.” This was the general belief of the Jews, and implied no particular faith in Christ. Our Lord, therefore, requires of her a more distinct confession. She had already confessed her persuasion that God would grant whatever he should ask, even to the restoration of her brother; and she had repeated her conviction that there would be a *general resurrection*, at the final judgment of men. Jesus requires her to believe *much more than this*; namely, that he had the principles of life within himself, and under his own control:—“I am the resurrection and the life.” If he pleased, then, Lazarus might *instantly* arise. But he goes further yet, and requires Martha to acknowledge, that such as believe in him shall not only receive their bodies again from the grave, but that they shall *never* die;—that though they die to outward appearance, they in fact are *never* deprived of life;—“he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall *never die*: *believest thou this?*” What does our Lord mean, think ye, by this emphatic question? He could not mean to ask whether Martha believed in the doctrine of a future resurrection, for she *had already professed* her belief of it;—“I know that he shall rise again in the resurrection at the last day.” Our Lord demands, it should seem, whether Martha believed that the resurrection itself would be the effect of his power, and that his disciples should be exempt from the penalty of death, for that their *bodies* lying in the grave, *they themselves should never die*. “Believest thou this?”

If our Lord’s interrogatory be thus correctly interpreted, we have his assurance that the disembodied soul of the believer truly *lives* in a *state of conscious existence*. That natural death, therefore, is the utter extinction of man’s whole being, is manifestly an untenable notion; for how can he never die, whose soul shall for many ages be *annihilated*, or reduced to a state of cold *insensibility*, between the epoch of their departure hence and the day of their last account?

Still further:—the promise of our Lord to the *penitent thief* is much to our purpose. Let us examine it. “And Jesus said unto him, Verily I say unto thee, *To-day* shalt thou be with me *in paradise*.” (Luke xxiii. 43.) These words of Christ contain a *promise*, and, therefore, imply a *blessing*. Now, the promise was to be fulfilled *on the very day* when it *was made*, i. e. after Christ’s death, and before his resurrection: whence it is manifest, that the penitent thief was to be in the company of his Saviour, whilst their *bodies* should remain in the grave; and that he should be “*THEN and THERE*” in a state of *happiness*; for such must have been the idea which a Jew would entertain of *paradise*, inasmuch as it would remind him of that delightful garden, which the Lord God planted in Eden, for the blessed habitation of our primeval ancestors. Hence, then, again we infer that the disembodied soul is not only *not annihilated*, nor yet suffered to sleep in *insensibility*, but is by death conveyed to a state, where its consciousness remains unsuspended, and its vital fruition is unimpaired. To pretend

that our Saviour's promise was "a peculiar immunity granted to extraordinary faith," is to talk without any warranty from Scripture. And it would be difficult to guess why a person, who had confessedly been a thief, should be honoured with such an unusual favour, while prophets, and saints, and martyrs are still sleeping the unconscious slumber of apparent annihilation! It is abundantly certain, that our Redeemer "descended into hell," whilst his body rested in the grave: in *that* abode He continued during the interval between his death and resurrection; and *at that time* the soul of the penitent thief was with him; and, therefore, his disembodied spirit was neither *annihilated* nor buried in torpid *insensibility*, for in *that* case paradise would have been no *blessing* to him, and our Saviour's promise would have become unintelligible and unfulfilled.

The scriptural testimony to the truth of the doctrine, which I have been endeavouring to illustrate, is almost exhaustless.—St. Paul was "caught up into heaven," and translated to *paradise*; he, therefore, is perfectly able to tell us what he saw there. "I knew a man in Christ," he says, "about fourteen years ago, caught up to the third heaven. And I knew such a man, how that he was caught up into *paradise*, and heard *unspeakable words*, which it is not lawful for a man to utter." (2 Cor. xii. 2, 3, 4.) Does this look like a place of death, and oblivion, and obscurity, where Sleep, enthroned in darkness, wielded his silent sceptre? If such had been the nature of the abode of disembodied spirits, could St. Paul have entertained a wish to visit the scene? If the dissolution of his fleshly tabernacle had necessarily *extinguished* the being of his soul, or deprived it of its essential faculties, could he have said "*to die is gain*?" (Phil. i. 21.) Considering the high and holy office to which he had been appointed by the special interposition of our Saviour,—viewing the zeal and ability with which he performed the arduous duties of his vocation,—recollecting the momentous end to which his ministerial labours were directed, and knowing that he was "the ambassador of heaven,"—"the minister of Christ,"—"the steward of the mysteries of God,"—can we think that St. Paul would have preferred *annihilation* or *insensibility* to the execution of those dignified trusts, however they demanded "much patience," or involved him in grievous "afflictions," in "necessities," and in "stripes?" If the hypothesis of our opponents were tenable, would St. Paul have been "willing rather to be absent from the body?" Would he have told us, that his release from the body would cause him to be "with Christ?" Would he have said, "What I shall choose, I wot not; for I am in a strait betwixt two, having a *desire to depart and be with Christ*, which is far better?" (Phil. i. 23.) What! is it *very much better indeed*, (for so the original signifies,) to become *quite extinct*, than to preach the good tidings of salvation? What! is it better to rot in cold oblivion, than to be charged with the trust of "the glorious gospel of the blessed God?" (1 Tim. i. 11.) What! is it better to be buried in senseless sleep, than to administer the pure milk of the word to the children of Christ? Is it much better *not to be*, than to be employed in such a dignified and hallowed ministration? Surely, St. Paul's state in the body had been far better than his state after death, if his soul were to be annihilated, or to sleep till

the resurrection; "for *here* he enjoyed such sweet communion with God by faith; but *then* he should enjoy nothing."^{*} It were madness for the soul to desire to be dissolved, if it were so far from being better out of the body than in it, that it should have *no being*, or, what is the same thing, *no consciousness* of being at all!

ERRORS IN THE PRAYER-BOOK.

MR. EDITOR.—In a book so well known as our Liturgy, it may seem to many persons that any variations of text are quite impossible, and that the copies, whether published at Oxford or Cambridge, must be in every respect similar. This, however, I observe, is not the case; and though the discrepancies which I am about to mention, have doubtless been commented upon by others, if they are not the subjects of common remark, some of the readers of your Miscellany may possibly feel benefited by being informed of them. In examining the Prayer-Books sent forth by our two Universities, (including that edited by the Bishop of Down and Connor,) it is remarkable that those printed at Oxford omit the first "and" in the doxology to the Lord's Prayer (where that doxology is inserted), the word "may" in the General Thanksgiving, and the Italic directions in the Litany for those who desire the prayers of the congregation; while the Cambridge books appear generally to retain them. I say generally, because a variation is found even in the Cambridge Prayer-Books with respect to the last defect; for though the rubric is perhaps most frequently inserted, it is yet sometimes omitted. The causes of this difference I have neither time nor opportunity to investigate, nor indeed am I able to enquire accurately into the period at which it commenced. As far, however, as I have searched, I find that in a copy of the Book of Common Prayer, dated 1759, and printed at Cambridge,—in one of 1717, printed at Oxford,—and in another of 1685, which being mutilated, the place of printing could not be ascertained,—the two verbal omissions uniformly appear. The Litany is in all three without that rubric which the Cambridge editors have now in most instances put forth. The absence of the word "may" in the General Thanksgiving is, I am aware, in some degree accounted for, from the doubt which attaches itself to its adoption in the original copy of our Liturgy. With respect to the word "and" before "the power," in the Lord's Prayer, the omission is the more surprising, as the sentence in the original of the Gospel according to St. Matthew has, without any difference of reading, the Greek word corresponding to it. It ought not, therefore, to be left out, since it cannot, of course, be affected by any opinion which may be entertained as to the genuineness of the doxology itself. However that question is viewed, either the word "and" is to be inserted, or the whole paragraph abandoned. But the rubric in the Litany I conceive to be the most important. Since the large Prayer-Books partake of the same imperfection as the small ones: very

* Flavel's Sermons, Vol. I. Sermon 32.

frequently are the prayers of the congregation neglected to be offered up, because the reader forgets the place in which they should be mentioned; and thus the sincere Christian, who desires, in conformity to the rites of our Church, to participate in the benefit of his neighbours' petitions, is compelled to censure either the negligence of his minister or the inattention of the heads of his religion. And the blame which is thus occasioned, I would beg leave to add, is by no means visionary. In the Church which I attend, (for I bear no part in the performance of the service,) the omission is a source of constant remark, and often from those who, to all appearance, would be the last to notice it. The fault is necessarily, in part, to be attributed to the Clergyman who officiates in the desk; yet even he may be charitably excused from the effect of nervousness, which often renders a man incapable of repeating from memory the commonest sentences when in public, or even from the fact that his mind is so entirely absorbed in the pious execution of his duty, that he forgets every thing which is not brought immediately before his eyes. It is, therefore, the experience of the ill effect resulting from at least one omission in some copies of our Liturgy, which has produced this public notice of its impropriety.

PRESBYTER.

ILLUSTRATIONS OF SCRIPTURAL FACTS AND CUSTOMS,

By analogous Reference to the Practices of other Nations.

HOSPITALITY TO STRANGERS.

Genesis xviii. 1—5.—“And the Lord appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day. And he lift up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, and said, My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do as thou hast said.”

Genesis xix. 1, 2.—“And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways.”

Job xxxi. 32.—“The stranger did not lodge in the street; but I opened my doors to the traveller.”

The whole of this account agrees exactly with the mode of receiving strangers in Upper Egypt, as practised by the Bedouin Arabs. Mr. Burckhardt says,

My guide always conducted me to the house of the principal person in the village; we should otherwise have often gone supperless to rest. Wherever we alighted, a mat was spread for us on the ground, just before the gate of the house, which strangers are never permitted to enter, unless they are intimate acquaintance. Dhourra bread, with milk, was our usual supper; to this were sometimes added dates. The landlord never eats with his guests, except when earnestly pressed to do so.—P. 40.

Proceeding through the village of Ibrim, in Nubia, I was met by a venerable old man, who, I found, was called the Aga; who prayed me, in the patriarchal

manner, to tarry till the sun was gone down; to alight, refresh myself, and partake of the food he would prepare for the stranger. I gladly accepted his invitation—a clean mat was spread for me under the shade of the wall of his house, and refreshments, consisting of wheaten cake, were brought me in a wooden bowl; the curds, with liquid butter, and preserved dates, and lastly, a bowl of milk. Having taken what I wanted, I entered the door of the Aga's house—and found myself in a room, separated from the other part of the house by a court, and covered by a simple roof of palm-tree branches. Here my mat and cushion were brought me; and the Aga, having prepared a dinner, invited several of the natives to sit down. Water was brought in a skin, by an attendant, to wash our hands. Two fowls, roasted, were served up on wheaten cakes, in a wooden bowl, covered with a small mat, and another of the same cakes in another; in the centre of these was liquid butter, and preserved dates. These were divided, broken up, and mixed together by some of the party, while others pulled the fowls to pieces; which done, the party began to eat as fast as they could; getting up, one after the other, as soon as their hunger was satisfied—the Aga in the mean time looking on.—*Light's Travels*, p. 82.

Among the Vizeerees, a people little visited, and dwelling in the northern part of Hindostan, near the range of mountains, called the Hindoo Coosh, or Indian Caucasus, the smallest escort secures a traveller an hospitable reception, though they are notorious plunderers, and in war most ferocious, giving no quarter; yet an enemy would be treated with the utmost kindness, if he could once make his way to the house of a Vizeeree, the master in that considering himself bound to pay him every attention, and show him all the good-will which is due to a guest. This spirit of hospitality, so conspicuous among all the Afghan nations, is particularly so with the Dooraunees: every stranger is welcome wherever he goes. The smallest and poorest camp has its arrangement for the reception of guests, and the greatest nobleman is not exempted from the necessity of providing food and lodging for all who approach his castle. In most villages travellers go to the Mosque, or Hoojra; and in common times the first person they meet entertains them. In times of scarcity they are supplied either by a subscription from the inhabitants, or, much more frequently, by the person whose turn it is to entertain a guest: bread, kooroot, and clarified butter, are always provided, to which flesh and soup are added, if a sheep has been killed in the village. If an entertainment is going on at any house in the village, the traveller is immediately invited to it, and received with the same attention as if he were a friend and neighbour; and when he retires to rest, he is provided with a covering by the person who is allotted to be his host. The same disposition is apparent with the Caufirs, a remote and singular people in that country; they make a point of coming out of their villages to meet strangers, taking their baggage from those who are carrying it, and conducting them, with many welcomes, to their dwellings. When there, he must visit every person of note, and at each house he is pressed to eat and drink.—*Elphinstone's Account of Cabul*, pp. 385, 419, 626.

In travelling through Abyssinia, Mr. Salt states,

That upon arriving at a town in the evening, they sat down, according to custom, at the gate of the Ra's mansion, and did not wait long before his servants came out and led them to a hut, and provided them with plenty of bread and meat, &c.—P. 284.

It is a rule of Arab hospitality, that during their meals the master of the house should wait upon his guests.—*Lucas's Account of the Proceedings of the African Association*, p. 64.

It seems, from a passage in Parke's Travels, page 233, that a similar hospitality is practised, under similar circumstances, to travellers amongst the Negro nations of central Africa.

BISHOP HEBER'S HYMNS.

MR. EDITOR.—There are two Hymns published in Bishop Heber's collection, under the name of Drummond, which are apparently copied, with alterations, from some old Roman Catholic Service Book. At least I have them myself in "The Primer, or Office of the Blessed Virgin Marie, in Latin and English," printed at St. Omer's, in the year 1621. The Hymns are those for Ash Wednesday and Michaelmas-day. Now the questions which I would wish to ask of any of your readers who can furnish the information, are, whether Drummond is the name of the old author of the hymns, or of some friend of Bishop Heber's who furnished them to him in their altered state;—and who is the author of the other hymn for St. John Baptist's-day, which by its style is evidently from a hand of the same age, but which I cannot find in the Primer. At the same time I copy for your insertion, if you think fit, another Hymn, from the same book, for Ascension-day.

O Jesu, who our souls dost save,
On whom our love and hopes depend,
God, from whom all things being have,
Man, when the world drew to an end:—
What clemency thee vanquish'd so,
Upon thee our foul crimes to take,
And cruel death to undergo,
That thou from death us free mightst make?
Thou, diving to the depths of hell,
And thence thy captives having gain'd,
Dost at thy Father's right-hand dwell,
Thy noble triumph thus obtain'd.
Let thine own goodness so thee bend,
That thou our sins may'st put to flight:
Spare us: and, as our wishes tend,
O satisfy us with thy sight.
May'st thou our joyful pleasure be,
Who shalt be our expected gain,
And let our glory be in thee
While any ages shall remain.

J. B.

"THE HOST OF GOD."

"And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim."—Gen. xxxii. 1, 2.

"The Host of God!" From whence came they,
And whither are they bound?
Are they of those that watch by day,
And keep their nightly round?
Come they from realms celestial, sent
On God's high message here?
Guide they the mighty firmament?
Guide they the rolling sphere?

"The Host of God!"—How seem'd that shew?
In heavenly pomp array'd?
March'd they in bright angelic row,
With glittering wings display'd?

Or were they clad in flesh and bone,
 Like children of the earth;
 While but their stately step and tone
 Betray'd their glorious birth?
 "The Host of God!"—How did they greet
 Our faint and wandering Sire?
 Pass'd they his train with flying feet,
 And chariot wheels like fire?
 Or did they cheer his spirit there
 Amid that desert lone—
 Tell him that granted was his prayer,
 His secret sorrows known?
 "The Host of God!"—How wild the thought,
 That lowly man should meet,
 'Mid the drear realms of wolf and goat,
 The step of holy feet;
 Whence come they—whither go—is dark;
 Their purpose, all unknown;
 Yet shine they as a meteor spark
 Through midnight darkness thrown.
 Still they may wheel their bright career
 By lonely rock or tree,
 Had we the Patriarch's ear to hear,
 His holy eye to see!
 The desert wild, the crowded way
 By heavenly step is trod;
 Through earth and air—by night—by day—
 Walks still—"The Host of God!"

St. Abbs.

R. P.

LAW REPORT;—RIGHT TO PEWS.

WYLLIE F. MOSS AND FRENCH.

Arches Court of Canterbury, M. T.
 1827.—The Church of Thames Ditton being insufficient for the accommodation of the parishioners, it was agreed at a Vestry, holden 13th July, 1809, to build a gallery; for which purpose a faculty was obtained, and a gallery was erected. The pews in this gallery were sold by the Churchwardens and Vestry: No. 4 was sold to Mrs. Moss, and No 5 to Lady Sullivan; and receipts for the purchase-money were given by the Vestry Clerk. Mr. Wyllie married the daughter of Mrs. Moss, and they together occupied the pew No. 4, which had been assigned to Mrs. Moss. Mrs. Moss, in 1820, gave up her house in the parish to Mr. Lowden, and, till her death in 1826, lived in the parish, either with Mr. and Mrs. Wyllie, or her son, George Moss. In June, 1822, on Lady Sullivan quitting the parish, Wyllie, with the consent of the

Churchwardens, removed to No. 5, agreeing to pay 5*l.* a year; and Mr. Lowden, with the like consent, was placed in No. 4, agreeing to pay to Mrs. Moss 3*l.* a year. Mrs. Moss, by her will, bequeathed the pew No. 4 to Wyllie. The house and grounds occupied by Lady Sullivan, were, in 1826, let to Mr. Morgan, who, with a wife and three children, took possession of it, and applied to the Churchwardens to be put into the possession of the pew No. 5. In May, 1826, Wyllie quitted the parish, and let his house, and the pew, No. 5, which he had occupied since 1822, to Mrs. Turquand. Mr. Morgan, however, with the consent of the Churchwardens and principal inhabitants, took possession of this pew. To try the validity of this act, Mr. Wyllie commenced this suit against the Churchwardens.

Sir John Nicholl, at the outset, declared that the sale of the pews was

an illegal transaction, and furnished no ground of title; that the money paid could only be considered as voluntary contributions and subscriptions towards the building: it might be a reason in the discretion of the Churchwardens, for seating those persons, and such seating might give a possessory right, sufficient against a mere disturber. Again: that the payment of rent had no legal foundation; it is a practice that the Court could never sanction or approve.

Sir John Nicholl, in his final judgment, after stating the facts, proceeded:—

“The subject seems to have been misunderstood on all sides; the correct view of it was, that, in 1822, when Lady Sullivan ceased to be a parishioner, the pew reverted to the parish, and was at the disposal of the Churchwardens; for it never was, legally, appropriated to the house. In like manner also, if the facts be accurately stated in this allegation, all claim on the part of Wyllie expired in 1826, when he quitted the parish; he could have no power to seat his tenant, Mrs. Turquand, in it, and thus annex it to his house; for this could only be done by a faculty, or by prescription, which presupposes a faculty; for if he let his house from year to year, and were permitted to transfer the possession of this pew to each succeeding tenant, this would, in effect, be annexation. It never was allotted, even nominally, to this house: when his personal title ceased, the pew reverted to the parish, and the Churchwardens had a right to place in it whatever family they judged most fitting. In the exercise of that right they have seated Mr. Morgan, a person of respectability, who has a large and increasing family, who inhabits one of the principal houses, and who pays highly to the parish rates. This may be properly pleaded in defence of their conduct; but, at the same time, whether they have exercised a sound discretion in their selection of the actual occupant is no part of the question to be decided in the present suit. The only question here is, whether they have, unjustifiably, disturbed Mr. Wyllie. If Wyllie, having a numerous family, and contributing largely to the rates, had, though ori-

ginally acquiring it without due authority, continued in undisputed possession of this pew, under long acquiescence of former Churchwardens, and of the parishioners, from 1822, till September, 1826; if there were no reason to believe that he was about to quit the parish; and if these Churchwardens, under a notion that a pew had been allotted to the house Mr. Morgan rents, had then attempted to remove Wyllie, there would, in my judgment, have been no sufficient ground for the proceeding, and the case would have borne a very different aspect. But if what is now disclosed be true; if Wyllie has left his house and the parish, and has attempted to hand over the pew to his tenant, without the sanction of the Churchwardens, he may act wisely in abandoning this suit.

“I would notice one other circumstance—the prayer of this allegation—‘That the Court would confirm Morgan in the possession of the pew.’ In the first place, this suit was not instituted for any such purpose. It is a suit of perturbation brought by Wyllie: if he were not improperly disturbed, the Defendants will be dismissed, but there will be no further question. In the next place, the Court would not go out of its way to confirm the possession, for this might be attended with injurious consequences to the parish. By such a step, particularly after it has been pleaded in the fifth article of this allegation, ‘that the pew No. 5 has always been considered as allotted to the occupier of Lady Sullivan’s house,’ the Court would countenance the idea, which rather ought to be checked, that the pew is specially appropriated to this house. If the population be increasing, and the church-room already insufficient, as pleaded, no seat ought to be put out of the power of the Churchwardens. This pew will accommodate seven or eight persons. Mr. Morgan’s family may be reduced to one or two. Though resident in this house, it might, for the necessary accommodation of the parish, be proper either to remove him, or, at least, to seat some other persons jointly with him. This, it is true, is not to be done except in a case of strong necessity; but the power of doing so, in order to provide for the convenient

attendance of the other parishioners at divine worship, ought not to be excluded."

Note.—We are anxious to avail ourselves of this opportunity to say that the statement contained in the Number for March last, p. 183, respecting a bed of gravel, is incorrect. The gravel in question is not in a glebe, but in copyhold land, of which the Bishop of Rochester is lord: and the Bishop, could the consent of the lessee have been obtained, did not intend to have completed the sale without the sanction of Parliament. We regret much having been led into an error in this matter; but we cannot accuse ourselves of carelessness, for our informant was certainly worthy of credit. We have now only to request that our readers will write against the statement to which we have alluded, "This is incorrect."

LAW COMMUNICATION.

We have received some questions from "A Constant Reader," which we presume are intended to be read thus:

1st. Is it lawful for a man to marry his deceased wife's sister?

2dly. Should it so happen that the party procure marriage (after refusal in their own parish church) by some neighbouring Clergyman, *per ignorantiam*, will the children in this case (provided there are any by such marriage) be legitimate or illegitimate?

And, 3dly, how are the entries in the Register Book of Baptisms to be made?

Our answers to these questions are as follow:

1. By the Ecclesiastical Law, it is forbidden to a man to marry his wife's sister. The Table of Kindred and Affinity, which is inserted in most of our Books of Common-Prayer, expressly lays down this prohibition. The table referred to was drawn up by Archbishop Parker, and put forth by authority in 1563. It is, therefore, of general obligation, and has been acted upon by our Spiritual Courts in numerous instances.

2. If, however, a marriage be actually solemnized between parties so

canonically prohibited (as such a marriage is not actually void, but only subject to be so declared by the decree of the Spiritual Court), while it remains unannulled, it must be regarded as *legal*, and as drawing with it all legal consequences, both to the parties and their issue. The Common Law, by which we mean the law commonly administered in our temporal courts of justice, regards marriage merely in the light of a civil contract; and leaves to the Spiritual Court the consideration of all points of spiritual concern. During, therefore, the continuance of the marriage, and until a decree of nullity be pronounced by the Spiritual Court, the parties themselves, and all claiming under them, are entitled to all the benefits, and rendered liable to all the responsibilities, which the law attaches to a legal union; and they have power to sue, and are liable to be sued, in all courts of justice, in respect either of such rights or duties, without any inquiry being made or discussion entertained upon the strict legality of their marriage. A sentence of nullity, pronounced by the Ecclesiastical Court, is the only argument to which a court of law will listen. But even the powers which the Spiritual Courts thus possess are not permitted to be exercised upon all occasions and under all circumstances. The Common Law, for reasons which are intended to promote the peace and convenience of society, puts a check upon general enforcement of this sweeping interdict of the Ecclesiastical Law, by forbidding any proceedings to be taken, after the death of *either of the parties*, which have for their object the avoiding of the marriage. By means of this salutary interposition, the interests of the unoffending issue are protected, and the offending survivor is still left subject to punishment for the spiritual offence.

3. The entries in the Parish Registers of the baptisms of the children of such a marriage, must, we apprehend, be made in the usual way: and the marriage of the parties must, for all purposes, and by all persons, and upon all occasions, be regarded as *legal*, until a sentence of nullity has been regularly pronounced by the Spiritual Court.

MONTHLY REPORT.

CODRINGTON COLLEGE, BARBADOS.

THE Society for propagating the Gospel in Foreign Parts has just published a very interesting Report relating to the affairs of this College. The Report consists of Extracts from the Annual Reports of the Society, commencing at the foundation of the Institution in the year 1709, and continued down to the present time; and by it is given a detailed account of the original endowment of the College—of the measures which have from time to time been adopted by the Society, in furtherance of the pious intentions of the founder—and of the success with which those measures have been attended. With the assurance that the history of every institution which has for its object the dissemination of religious instruction, and the amelioration of our species, will be read with interest by our readers, we present them with a statement of the leading circumstances connected with the foundation and management of this truly Christian establishment, as abstracted from the above Report.

In the year 1709 the Society received the news of General Codrington's death, together with a copy of his last Will and Testament, made in February, 1702-3, not very long after their establishment, (though never revealed to any body till after the decease of the said General,) by which will, besides several other noble and excellent charities, he "gives and bequeaths his two Plantations in the Island of Barbados, and part of the Island of Barbuda, to the Society for the Propagation of the Christian Religion in Foreign Parts, erected and established by his late good master King William the Third: and desires that the Plantation should continue entire, and three hundred Negroes at least always kept thereon; and a convenient number of Professors and Scholars maintained there, who are to be obliged to study and practise physic and chirurgery, as well as divinity, that by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunities of doing good to men's souls, whilst they are taking care of their bodies; but the

particulars of the constitution he leaves to the Society, composed of wise and good men." The Plantations have been computed to amount to upwards of 2000*l.* per annum, clear of all charges.

Unfortunately the Society became involved in disputes with the executor of the testator, and legal proceedings were necessarily resorted to, for a settlement of the respective claims, so that it was impossible immediately to proceed to carry into effect the pious intentions of the founder.

In the year 1712, however, as there was a prospect of funds being received which would be applicable to the purposes of the charity, the Society proceeded to appoint a chaplain and catechist; under which denominations, besides the ordinary duties of a missionary, he was to instruct in the Christian religion the negroes and their children, within the Society's plantation in Barbados, and to superintend the sick and maimed negroes and servants. This step was taken as being the most effectual which the Society could take with the means they then possessed; but in their Report for this year, 1712, they express themselves determined, "God willing, to proceed with application to answer that noble design of the Founder, in preparing a College for the Mission, the particulars whereof are left to them, in confidence they will acquit themselves under the character he has been pleased to give them, in his last testament, of *wise and good men*."

Their prospects this year also were brightened by a satisfactory arrangement of some of the principal matters in litigation with the representatives of the testator, and by being put into possession of the two plantations in Barbados. In the year 1716, the Society were enabled to come to a resolution to begin to lay the foundation of Codrington College, without any further delay, having judged the fund they had in hand, with what would annually arise from their estate there,

sufficient to support that great undertaking; and accordingly in this year preparations were made for the commencement of the building. Various circumstances, however, combined to delay, for several years, the completion of a building which should be adequate to afford the accommodation necessary to effectuate the munificent intentions of the founder; but although it is with regret that we observe the difficulties which the Society had to encounter in providing funds sufficient for carrying on their work, yet it is with great gratification we read the accounts of the assistance which was afforded them by our government, in directing the ships on the station to be employed in carrying timber, and other necessities for building, from the neighbouring islands; and also by private individuals in donations of money, books, and other articles useful to the institution. It was not till the year 1742 that the building was completed; at which time the Society proceeded to settle the College by the appointment of the Rev. Thos. Rotheram, A. M. of Queen's College, Oxford, to be schoolmaster, and of the Rev. M. Jos. Bensham, A. B. to be usher and catechist in the said College, to teach gratis twenty children, the sons of such persons as should not be judged in sufficient circumstances to bring them up in learning the learned languages; and, in the words of the Report for that year, "the said children are to be maintained in diet, washing, and lodgings, at the expense of the Society, which find it absolutely necessary to open the College thus,—that in time there may be Scholars therein properly qualified to receive the instructions of the Professors hereafter to be chosen, who are to teach the Scholars Divinity, Physic, and Chirurgery, that they may become good and useful Missionaries, and be of service both to the bodies and souls of men, pursuant to the directions of General Codrington, the worthy Founder's Will." We may observe with satisfaction, that notwithstanding the lamented delays which thus took place in the completion of the College, arising chiefly from the fluctuations in the amount of the funds which the Society received from the estates, they were enabled to employ, during the whole

period which had elapsed from the death of the founder, two catechists for the particular instruction of the negroes; and the labours of these zealous missionaries were not confined to spreading a knowledge of religion among such negroes only as were on the plantations of the Society, but were extended to some others of the West Indian islands, and the State of New York. The Reports of the Society bear witness, from time to time, to the happy fruits of the ministry of these catechists, and we regret that we can only refer our readers to the Report itself for the particulars of them, but want of room prevents our doing more. From the settlement of the College in the year 1742 down to the year 1780, the establishment continued to flourish under the care of the able teachers provided for its superintendence, and the influence of the general regulations directed by the Society for its government. During this period the Reports of the Society furnish, from year to year, the most satisfactory proofs, both by the numbers and attainments of the scholars, of the eminent usefulness of the establishment. However, in the year 1780, the Society were informed, that the plantation had been visited with a dreadful hurricane, which had destroyed the crops, and done great damage to the College and all the buildings upon the estate. The injury occasioned by this unforeseen accident, both in the destruction of the canes and the buildings upon the estate, as well as in the College itself, was so great that the whole establishment was obliged to be broken up; and the plantations, not yielding the expenses of cultivation, were only prevented from being lost by the Society agreeing to advance, out of their general fund, such sums as were necessary to pay off the charges to which the estates had become liable. In the year 1786, there being a reasonable prospect that these debts would be discharged, a catechist to the negroes was appointed. In the year 1788 success had so far attended the endeavours of the Society at retrenchment, that they were enabled to authorise the catechist to re-open the school with six boys on the foundation. And in the year 1790 it was reported

that all the debts on the account of the plantation having been discharged, in the year 1789, by the profits of the estates—there was then a surplus in the hands of the Society—and in consequence directions were given that six more boys should be taken in; and that the house and buildings which had suffered so severely by the hurricane, in the year 1780, should be put in repair. In the year 1797, the repairs were so far completed that the Society was enabled to re-establish the school, and to admit eighteen boys on the foundation, and a very short time sufficed to restore the establishment to its former flourishing condition. Since this period the income arising from the estates has been uniformly steady, and of sufficient amount to support the establishment upon the scale of usefulness at which the Society then fixed it.

By the terms of the founder's will, it is evident that he contemplated the immediate erection of a College, upon a scale sufficiently large to furnish a number of missionaries adequate to administer to the temporal and spiritual necessities of the negro population. His piety, however, was attended with wisdom; and, by a prudent foresight of the difficulties which might arise in carrying his object into effect, he invested the Society with the utmost discretion as to the manner in which that object should be attained. In exercise of this discretion, therefore, the Society have regarded the amelioration of the slave population as the primary object which they were entrusted to effect; and, accordingly, their earliest funds were appropriated to this end by the appointment, in the year 1712, of a catechist to the negroes; and upon the first recovery from the effects of the dreadful calamity in 1780, the negroes were again the first objects of their care. We apprehend that no one would venture to call in question the propriety of the motives which led the Society to adopt this step as the primary means of effecting the purposes of their donor. Had they acted otherwise, generations of untutored slaves might have passed away, while the great scheme intended for their benefit was slowly growing to maturity, and fitting itself for operation. Adhering

therefore to their original plan of proceeding, the Society, although they had attended as far as lay in their power to the wishes of the founder, that a College should be erected, came to a resolution, in the year 1818, that the most effectual steps should be taken to forward the dissemination of moral and religious instruction among the slaves. For this purpose a minister was provided, whose sole attention was to be directed to the improvement of the negroes in moral and religious knowledge. Schools upon the national system were formed under the superintendence of the chaplain, and a code of regulations prepared, by which sufficient time was allowed the negroes during the week, for the cultivation of their provision grounds, to enable them to attend to the religious observance of the Sabbath without interruption.

The following are the Regulations spoken of:—

REGULATIONS.—The College and Society estates having been left in trust to a religious body, whose sole object is the propagation of the Gospel among mankind, it seems as if Providence had intended that the great work of reformation in the Negro character should commence among the labourers on these Plantations. And although the annual returns of West India property form a consideration secondary to moral culture and comfort among those from whose industry an abundant revenue is derived, yet it is desirable that a system should be adopted, in every way coincident with the colonial interest: a system, which, while it effectually secures progressive amelioration in the dispositions, understandings, and habits of the slaves, may afford a model for other proprietors to follow. And most ardently may this event be expected, when it is seen in what harmony religious institutions and flourishing agriculture subsist.

CHAPEL.—Resolved, That Divine Service be performed on the Sunday morning at half-past ten, according to the rites of the Established Church, with a familiar discourse to the slaves on the doctrines of the Gospel, and their consequent duties as Christians; and again in the afternoon at two o'clock; when, after prayers, the Scripture shall be explained to them by way of exposition, or the Common Prayer illustrated, or the ancient and useful mode of catechising adopted. By this arrangement, those who may have been unavail-

ably prevented attending in the morning will have the opportunity of repairing their loss, and the neighbouring negroes may, if so disposed, be accommodated.

SCHOOLS.—That there shall continue to be a school on each estate, receiving all from the period of distinct articulation to the age of ten;—the hours of attendance daily, from nine in the morning till one at noon. That, commencing with a prayer and the Creed, they shall proceed to their ordinary place of study, agreeably with the national system, and close with a repetition of the Ten Commandments and a hymn.

That writing and arithmetic be excluded.

That there shall also be a Sunday-school for the accommodation of those, who either from being superannuated, or from having neglected past opportunities, may desire to benefit by the advantages now afforded them, and particularly as a plan for continuing those in habits of useful knowledge, who shall hereafter quit the school.

That it shall be conducted on the plan of the daily schools, under the superintendence of the minister and school-mistresses.

SACRAMENTS.—That Baptism shall be readily administered to all children presented by their parents; and to all adults who give a satisfactory reason for their desiring this sacrament.

That the Lord's Supper shall be administered once a month to those who have given previous notice of their intention to the minister, and justify his acceptance of them by the improvement of their lives and devoutness at worship.

FUNERALS.—That in case of a funeral, the immediate relatives continue to have the whole day granted them; and that labour shall cease at five o'clock on the estate where the funeral occurs, in order that all may have the opportunity of attending a Christian ceremony, so peculiarly calculated to awaken religious feeling.

MARRIAGE.—That marriage be encouraged among the slaves in conformity with the rites of the Church of England, as one of the most effectual means of refining and strengthening natural attachments, and thereby paving the way to virtuous habits.

HOSPITAL.—That it be considered a part of the Minister's duty to attend the sick, aged, and infirm, at the hospital, or at their own houses, and afford the consolations of religion by his advice and conversation.

INDULGENCES.—That the slaves on the two estates continue to have the full enjoyment of the Saturday from one o'clock, for attending to their own immediate concerns, so that the Sabbath may be considered by them (not as heretofore a day of

bodily rest), but a holy season set apart for the improvement of the soul.

That no species of labour be allowed on a Sunday which can possibly be prevented by some arrangement for its performance on the other days of the week.—Pp. 33, 34.

These regulations have now been in force nearly ten years, and their effect has been most beneficial to the character of the negro. We must again regret that want of room prevents us from stating the particulars of this improvement, as detailed in the correspondence between the chaplain and the secretary to the Society; but to this correspondence, which is of considerable length, we can do no more than refer.

From the judicious management of their agents, to whom the direction of the Society's plantations is intrusted, the proceeds arising from the estates have considerably increased; and in 1825 the Society, encouraged by the prosperous state of their affairs, resolved,

To take into consideration the practicability of placing the College upon a more respectable footing; one more conformable to the intentions of the Testator, and their own original views—namely, "as an institution for the maintenance of a convenient number of professors and scholars, who are to be obliged to study physic and surgery as well as divinity, that, by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunities of doing good to men's souls, whilst they are taking care of their bodies."*

With these views a plan has been formed for giving it the character of a University, and arrangements have been under consideration for securing to it the services of a Principal and two or three Professors. By these means an adequate education may be provided for such of the West Indian youths as are disposed to devote themselves to the Christian ministry within their native islands, without the expense and trouble of seeking the necessary qualifications in Europe, at a distance from their friends and relations.

This important measure could not be carried into full execution without the effectual aid of his Majesty's Government; not only under the sanction of the civil authorities, but by a liberal grant of money. And the Society are encouraged to believe,

* General Codrington's Will.

from the cordial approbation with which the plan was entertained, that the countenance and co-operation of Government will not be wanting when the arrangements are in progress.

The first step will be to enlarge the buildings, so as to render them capable of containing a sufficient number of students; and the plans and estimates for this purpose are now under consideration, and it is confidently expected that the Society will be able to report considerable progress in this most interesting work in the Abstract for the following year.—Pp. 42, 43.

An Institution, which has for its object the advancement of the temporal and spiritual welfare of our enslaved brethren, must, we think, find a friend and an advocate in every enlightened breast. The question of slave emancipation is now debated merely upon the grounds of expediency; and these are not incompatible with the vouchsafement of the blessings of civilization. We would treat this question as one of a purely political nature, and express no opinion as to its merits or demerits. We rest satisfied with this assurance, that whatever be his climate, his colour, or his habits of life, man is a reasonable being, and therefore *capable* of participating in the choicest refinements of civilization;—that he bears within him an immortal soul, which is adapted to a state either of everlasting happiness or everlasting misery;—and that those to whom the light of revelation has been given, are thereby, as being the depositories of God's word, entrusted with a talent for which they must account hereafter, both as to the manner in which they have used it themselves, and communicated its blessings to others. The prosperity,

therefore, of this Institution, so directly intended and so admirably calculated to forward the knowledge of our Saviour's kingdom, among those nations over which the light of the Gospel has never shone, is an object of our warmest wishes. And we have full confidence that the fruits of the vineyard will be proportioned to the zeal of the labourer.

Before we conclude we may suggest, that a full account of the results which have from time to time attended the labours of the missionaries, who have for so many years been engaged in this work of salvation, could not fail to be interesting. The effects they have produced upon the negro character would be facts of very high importance, as being founded upon the experience of so many years. In the several discussions which have taken place upon the subject of the effects of education upon the negro character, we do not remember to have seen any allusion made to this charity. The extracts from the Society's Report shew, that beneficial effects were from time to time produced; and we cannot but think that a detailed account of the proceedings of the missionaries or catechists would have the effect of setting at rest the absurd speculations entertained by some people, that the negroes are incapable of participating in the blessings of civilization; and of convincing many who are yet in doubt of the usefulness, both in a temporal and religious point of view, of such establishments as Codrington College.

Through the kindness of his Lordship, the Bishop of Barbados, we are enabled to present our readers with a view of this interesting establishment.

BISHOP OF EXETER'S CHARGE.

MR. EDITOR.—The consecration of five new Churches in Cornwall, erected under the auspices of His Majesty's Commissioners, lately brought the Bishop of Exeter into this part of his Diocese; and his Lordship availed himself of the opportunity to hold a Visitation of his Cornish Clergy. The Bishop was not prevailed upon to publish his Charge; but the following extracts from it, which are pretty correct,

may not be unacceptable to many of your readers. I am, Mr. Editor,

Your faithful and obedient Servant,
A CORNISH INCUMBENT.

Having commended the activity of the Archdeacon and Rural Deans in that portion of the Diocese, the Bishop proceeded to say, that it was delightful

to him to be able to state, that throughout the whole Diocese, a general and manifest improvement had taken place in many respects. "I would not, indeed," continued his Lordship, "be so rash as to assert, that, in the great body of the Clergy, there is no unsound limb, which requires unceasing care and attention to restore it to a healthy state, or which might not be cut off with advantage; but I do maintain, that by an earnest endeavour faithfully to discharge the high duties of their calling, by their zeal to promote the present and future welfare of their fellow-creatures, by their anxious wish to fulfil their ordination vow, of 'setting forward quietness, peace, and love, among all people,' and 'of living an example to their flocks;' by all these circumstances, the Clergy of the present day are, in general, pre-eminently distinguished. And it is well that they are so; for at no period, perhaps, has the Church, notwithstanding the inherent loveliness of her doctrines, and the excellence of her discipline, seemed to require more support from the character and ability of her ministers. We are sensible, indeed, that they are only instruments in the hand of God, which he vouchsafes to use, and that upon no strength or merit of theirs, but upon Him alone, must they rely for protection in the hour of trial. For that hour, it behoves us, however, to watch, and to be prepared, for we know not when it cometh. Some, perhaps, may consider it to be even now at hand. They may observe the Church to be assailed on all sides, and they may fancy that there is a disposition in many, who should be her protectors, to break down her bulwarks, and to deliver her defenceless into the hands of her enemies. They may imagine, indeed, that the first breach has been already made, by an Act passed in the late Session of Parliament. Nor are those who entertain such a notion to be hastily condemned, though they may be 'afraid where no fear is,' for they have the authority of Sir W. Blackstone for believing that the acts now repealed seemed to us both our civil and religious liberties; and, undoubtedly, no great alteration can be made in the constitution, under

which this country has so long flourished in the enjoyment of those liberties, without furnishing reasonable ground for apprehension and alarm.

"But then it should be recollected that the Acts, which have been thus repealed, were, in fact, almost a nullity. They neither were, nor were ever likely to be enforced; and though it may be argued, that where no inconvenience was felt, there was no need of alteration; yet, on the other hand, it may be said, with equal truth, that it could not be desirable to retain the appearance of severity, without deriving from it any real security. We may hope, too, that the temper and moderation displayed upon the occasion by the Church, will be met with similar feelings by our dissenting brethren, and will, at least, disarm their hostility, if not gain their good-will and affection; and will have convinced them, if they had any doubt before, that the charge of bigotry and intolerance, which has sometimes been preferred against her, is utterly void of foundation. Indeed, her most inveterate enemies have changed their tone, and, at length, have been obliged reluctantly to admit the merits which they cannot deny. They now confess that she is the most tolerant of all churches, and proclaim that such is her superior excellence, such her internal strength, she stands in need of no external support, no adventitious aid.

"We may hope, therefore, that the bitter animosities which have at times prevailed, will never be renewed, and that henceforth all will dwell together in the bond of peace, and that the stability of the Established Church will thus be increased. Should such be the effect of the measure, which has been adopted, we shall have reason to rejoice in it; and if we should be disappointed in our expectations, I must still think that we ought not to regret an experiment, which may, nevertheless, prove beneficial; for we shall then have been taught by experience that no concession on our part, no attempt at conciliation, will avail, and we shall, at least, be more united in opinion among ourselves. I will not, however, anticipate a result so much to be deprecated, nor

will I enter farther into a subject, which I would gladly have omitted altogether, but that I thought you would expect me not to pass it by entirely unnoticed. I will only pray that the Declaration substituted for the former Test, may be made in sincerity and truth, and that we may all work together for the good of our country, for the maintenance of its laws and liberties, for the temporal and eternal interests of the people."

After some observations upon the measures lately introduced into Parliament for the solemnization of marriage between Unitarians, commutation of tithes, and the abolition of briefs, the Bishop proceeded as follows:

"Allow me to offer you my warmest thanks for your exertions in behalf of the several institutions, which, upon a former occasion, I recommended to your attention. I am aware that those institutions had only to be made known in order to secure to them your patronage and support. They required no other recommendation than their own intrinsic excellence, both as regards the objects proposed, and the means of attaining them. There could be but one opinion amongst you, as to the duty of promoting Christian knowledge both at home and abroad, or of furnishing the poor as well as the rich, with the opportunity of attending the worship and service of God, by providing additional accommodation for them, either by the enlargement of our old Churches, or by the erection of new ones. In the performance of none of which duties has this Diocese been deficient; but in the discharge of the latter it has particularly distinguished itself, as is testified not only by the number of Churches and Chapels which will have been consecrated in the course of the present year, but by the Report of the Parent Society, from which it appears that the cases of enlargement are numerous, and that of twelve District Committees, the whole number yet established, six are in this Diocese, which has also the credit of having been the first to form them, and to set an example to others.

"Nor has this Diocese been backward in providing for the education of the poor in the soundest principles of religion and virtue; without which,

education, whether of the poor or rich, can profit little. Trifling, indeed, are vain philosophy, and science falsely so called, when compared with the knowledge of the only true God, and Jesus Christ whom he hath sent.

"There are, however, and deeply is it to be lamented that there are, those who look upon any endeavour to impress the infant mind with a sense of religion, and to instruct our youth in the doctrines of the Gospel, as an improper interference with the natural liberty of man, and who discard, therefore, from their systems of education, that which I humbly conceive ought to be their very foundation; 'for other foundation can no man lay, than that is laid, which is Jesus Christ.' But it is said, also, that persons of maturer age will form more correct opinions concerning religious truths, if they come to the consideration of them with unprejudiced minds. I rather think, and experience teaches us, that they are more likely to fall into scepticism and infidelity, to be 'spoiled by philosophy, and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ.' But do those who hold such language entertain similar notions with regard to matters of less consequence, with regard, for instance, to the arts and sciences? On the contrary, do they not insist upon the advantage of an early application of the mind to such subjects, and are they not perpetually complaining, that the time which might be given to these with more benefit, is wasted at our universities and public schools in acquiring a knowledge of the dead languages, though that knowledge, it may be observed, is not sought merely for ornament or amusement, but is essentially necessary to an accurate understanding of the Scriptures? Shall then the most important of the concerns of man, that in which his eternal interests are involved, be the one least attended to? Shall it be the only one in which he is not to profit by the labour and learning of others? Shall he be left to the chance of forming to himself crude notions, and of erring from the truth, instead of being rooted, and built up in Christ, and established in the faith?

"A wiser man than any of the pretenders to wisdom in these our days, has told us to 'train up a child in the way he should go,' and that 'a child left to himself bringeth his mother to shame;' and a greater than Solomon hath said, 'Suffer the little children to come unto me, and forbid them not.' Can it be wise, then,—can it be safe, to keep them from Him, or, which is much the same thing, to place them in a wilderness surrounded by 'broad ways leading to destruction,' and to leave them without a guide to find 'the narrow way which leadeth unto life?'"

"In the midst, however, of the irreligion and philosophical pride which threaten to overwhelm us on the one side, and of the fanaticism and Pharisaical conceit on the other, it is no small consolation that the danger arising not only to individuals, but to the Church, and the State itself, from the systems of education so widely spread, and so industriously pursued, has at length attracted the notice of those in authority, and that a College is about to be founded in the metropolis, under the highest patronage, and on the most extensive scale, for

the education of youth, which, according to the sketch of a plan offered to the consideration of the public, is to be conducted on this acknowledged truth, that 'every system of general instruction for a Christian community ought to be grounded on the principles of Christianity.' That such an institution may prosper, is my most fervent prayer; and that it will, I can have little doubt. But whether it does or not, let us, my reverend brethren, keep ourselves 'pure from the blood of all men, and not shun to declare unto them all the counsel of God.' Let us bear in mind, as applicable to ourselves, and to the times in which we live, the exhortation of the Apostle to the elders of the Church of Ephesus. 'Take heed,' said he, 'unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them; therefore, Watch!'"

SCHOOL FOR THE EDUCATION OF THE POOR WHITE CHILDREN OF THE PARISH OF ST. PETER'S, BARBADOS.

Report of the Committee.

In this parish, as in many others of the island, there had been for some years no parish school. The children of the poor were placed with a variety of teachers (chosen, generally, by the parent), who received a small sum from the Vestry for the instruction of each child. Vicinity or acquaintance directed the choice of the parent; and the number of teachers rendered it difficult to ascertain their qualifications, and impossible to pursue any regular system of inspection. This plan, having been long acknowledged to be ineffectual for any good purpose, was abandoned in 1826, and sixteen children were then placed with the present master, to whom a salary of

sixty pounds per annum was given for their education, and an allowance made for providing them each one meal a-day.

In the beginning of the year 1827, the present Rector, the Rev. W. P. Hinds, consulted with several of the more opulent parishioners upon the practicability of extending the instruction, and of placing the School on a more enlarged system as to numbers. He having met with liberal support, the present plan was adopted, and the School opened in Speights'-Town in May, 1827. Since that time, the parishioners have been found ready and anxious to avail themselves of the means of instruction thus afforded

their children, and the numbers at the School have more than doubled. And your Committee have great satisfaction in reporting, that considerable improvement has taken place in the appearance and conduct of the children, and that a very fair progress has been made in the different branches of reading, writing, and cyphering; particularly when it is considered, that those children who have been admitted since the present establishment of the School, have been found, with few exceptions, entirely uninstructed at the time of their admission.

The children are punctual in their attendance, and seem grateful to their benefactors. The improvement of the girls in manners and habits is particularly striking. Several of these, whose unfortunate circumstances of poverty and friendlessness, rendered the prospect of their lives painful to a considerate and feeling mind, by the propriety of their behaviour and general correctness of conduct, already justify the hope that they will make useful members of society, and fill their station in life with credit.

The Committee avail themselves of this opportunity of mentioning, with approbation and thankfulness, the kindness of Mrs. Stoute to the children of the School, and of expressing their conviction, that the excellent impressions made on these girls, are greatly owing to her attention.

A very favourable feeling towards the supporters of the School, appears to possess that class for whose benefit it has been established. Their eagerness to obtain admission for their children, as well as their professions, indicate that one great obstacle to the improvement of the younger members of our poor population is in part re-

moved. Several respectable families, in reduced circumstances, have also gladly availed themselves of the opportunity afforded them of educating their children: a circumstance which evinces that a general satisfaction with the mode in which the School is conducted prevails, and which your Committee have great pleasure in noticing, as they consider children so situated likely to derive greater benefit from such an establishment, than others whose abject condition is often an obstacle to their future success in life.

The addition of children who are fed, and the extension of the advantages of boarding to three more than in the last year, have compelled the Committee of the School to increase the expense of the establishment, which, it is calculated, cannot, in the current year, amount to less than 400*l*. But considering that the most beneficial results may be expected from a steady perseverance in the work undertaken, and seeing sufficient success appearing to justify their recommendation, the Committee earnestly call the attention of their fellow-parishioners, and the benevolent and opulent generally, to the School, which they beg leave to state is open to the inspection of all, and is visited and observed with anxious kindness by many of the subscribers. They confidently anticipate the approbation and support, not only of those who have already so liberally aided the School in its commencement, but of many others, who have hitherto neglected an undertaking so pressingly called for by the state of our poor, and so well calculated to repay the exertions and sacrifices of benevolence, in a way at once gratifying to our best feelings, and advantageous to our interests.

POLITICAL RETROSPECT.

DOMESTIC.—The accounts of the revenue for the past quarter are highly satisfactory, since, though the increase on the corresponding quarter of 1827 is apparently no more than 117,000*l.* it is actually much greater. It must be remembered that the customs of that quarter, in the last year, were swelled by the sum of 650,000*l.* arising from the duty on corn released from bond, whilst in the present quarter we find only 90,000*l.* derived from the same source. This makes a material difference in the accounts, which is farther increased by finding, in the receipts for the same quarter in last year, under the head of miscellaneous, the repayment of the sum advanced for the recoinage of the silver in Ireland, amounting to 170,000*l.* and which could not be considered as any part of the productive revenue of the country. With these deductions, the increase of the regular revenue during the quarter just closed, amounts to 844,689*l.* principally upon the excise duties, always the acknowledged criterion of the comforts of the people. The Commissioners for the reduction of the national debt have made their first purchases for the present quarter; they are on the reduced scale of 3,000,000*l.* only, per annum, in aid of the Sinking Fund, according to the act passed in the last session of Parliament.

The progress of the formation of Brunswick Constitutional Clubs is rapidly spreading through the United Kingdom, combining all that is valuable in all classes of the population in one general and grand expression of Protestant feeling; and affording the Duke of Wellington an ample proof that he will be firmly supported by the nation, in his opposition to the demands of the Roman Catholics. The popular demagogues of this party in Ireland, terrified by an act of decision on the part of the Marquis of Anglesea,

who has forbidden the riotous assemblages of the people, got up by the Roman Catholic Association, and by the arrest of one of their instruments, who was endeavouring to create a tumult in Limerick, are now employed in attempting to tranquillize the peasantry they had previously excited. This may serve to illustrate, in some degree, which is the most probable means of improving the state of Ireland—whether by yielding to their threats, and removing the disabilities they are subject to—and which can only affect a very small portion of their body—the religion and constitution of the country are to be sacrificed in the vain hope of satisfying an insatiable spirit; or whether, by a timely exertion of authority to preserve them, and, as necessarily connected with them, the tranquillity and prosperity of the nation at large. By pursuing the former course, the power of the Papists would be greatly increased, and it is not possible to suppose the priests would not be desirous of pursuing their advantage to the uttermost, and a struggle would speedily ensue for the establishment of Popery in Ireland as the national religion. Let no one imagine that this grant would satisfy any but those persons whose immediate interest was promoted by it.

The reports of his Majesty's health are not such as to create immediate alarm, though there is danger of its being somewhat depressed by his sorrow on account of the death of his late sister, the lamented Queen Dowager of Wurtemberg, who expired at Ludwigsbury, on the 9th of last month.

FRANCE.—The silk trade at Lyons is experiencing a considerable revival; large orders having been received from different parts of the continent and America. The manufacturers are endeavouring to obtain a diminution of imposts, which they complain are so

high as to render it difficult for them to compete with their opponents in other countries. Such progress has been made in this branch of manufacture in Switzerland, that the Lyonese are under the necessity of resorting to every expedient, in order to maintain their place in the market, and are obliged to have recourse to the employment of much additional machinery.

PENINSULA.—Since the return of the King of Spain to his capital, the eastern provinces have begun to experience a renewal of those disorders, which induced his Catholic Majesty to spend so large a part of the preceding winter and spring in that portion of his dominions. The discontents which had arisen in Arragon, from the exactions of the clergy, have been removed by the interference of government in behalf of the industrious peasantry. This measure has roused the apostolical party to repeat their cry for Don Carlos, and numerous brigands have appeared in arms, exciting great uneasiness at Madrid. General Longa has been sent furnished with extraordinary powers to reduce them to obedience.

In the mean time other enemies have appeared spreading destruction in the southern provinces of this unhappy monarchy. The summer, without having been particularly warm, has been attended with a drought of extraordinary continuance, and caused great general distress from the failure of the springs and consequent want of water. A pestilence, said to be the yellow fever, has shewn itself at Cadiz, Seville, and Malaya, which cities are inclosed by a sanitary cordon, and the French troops, which had quitted Cadiz to return home, are countermanded for that purpose. The fever, of whatever kind it really is, has made its way into Gibraltar, where many have fallen victims to its ravages.

In Portugal the transactions of Don Miguel's government have been similar in principle to those of the preceding month, but by no means important. His council are reported to have recommended his immediate dissolution of the marriage contract with his espoused wife, the lawful Queen of Portugal, and his union with a Princess of more mature age, who may be expected soon to give birth to heirs of his

crown, and so confirm the kingdom to him. It is also added, that another meeting of the Cortes will speedily be convoked to give their sanction to these measures.

In the mean time the Infanta Queen Donna Maria del Gloria II. having embarked at Rio de Janeiro on board the Brazilian frigate, *Imperatrice*, for Europe, arrived at Gibraltar. The events which had occurred in Lisbon, together with the fact that the Brazilian ministers to the British and Austrian courts, who are both deep in the confidence of their master, Don Pedro, were then in London, determined the Marquis de Barbacena to conduct his royal charge to this country, and then to consult with them how far his instructions could in the present state of affairs be fulfilled.

The young Queen arrived at Falmouth, where she landed at the close of September. She was received with great demonstrations of joy; and, during the whole of her journey from thence to the metropolis, the people have testified for her those feelings of interest and respect which form such an essential part of the British character, and which can hardly fail of impressing on her youthful and intelligent mind how closely political freedom and respect for royalty are connected. Her Majesty has resided at Grillon's Hotel since her arrival in London, but she is expected to remove in a few days to Laleham, in Middlesex, where she will remain until her father's commands relative to her future destination are received.

RUSSIA AND TURKEY.—The Russian army has been obliged to retire from before Schumla, after sustaining a formidable attack from three bodies of Turks, at different points, in which they lost several pieces of cannon and some ammunition waggons. Their commander, Hussein Pacha, who is mentioned as possessed of military talents of the highest order, pursues the invaders of his country closely, continually cutting off considerable detachments from the rear, rendering it difficult to send out foraging parties, and greatly harassing their retreat, which is in the direction of Issoktcha. They have also received a severe defeat at Silistria, in which the corps

under General Roth was almost entirely destroyed; and even in their last hope, Varna, they seem destined to disappointment, Hussein Pacha having dispatched a body of troops, who, after some hard fighting, have succeeded in relieving that fortress. The troops which were ordered into Walachia, to reinforce General Guismar, have received counter-orders to march to Silistria to repair the loss sustained by General Roth. General Guismar being therefore unable to contend with the Pacha of Wedden in the open field, has taken refuge in Crajora, where he has fortified himself with about 6,000 troops and twenty pieces of cannon, and has stationed the remainder of his corps at the bridge of Sibyon, in order to oppose the passage of the enemy over the Schyl. The loss of men in the Russian army during this disastrous campaign has been so great, that the Emperor has published a manifesto ordering that out of every five hundred persons throughout the empire, four recruits shall be immediately levied. The intention of the Emperor to blockade the Dardanelles has been notified to our government; but no account has yet reached this country of his carrying this plan into execution. It is expected that the ministry will re-

monstrate against this measure, a promise having been made by the Emperor that no port of the Mediterranean should be made the scene of hostilities; a promise officially announced to the nation in the King's speech at the opening of the last session of Parliament.

The rebels in Bosnia are still in a state of complete insubordination, and are reported to intend making themselves wholly independent of the Porte. The new Vizier, who was to succeed Abdul Rohmun, and take the chief command in Bosnia, has not been able to establish his authority better than his predecessor, and has been compelled by the people to retire to Travonik.

A convoy of thirty-five transports, escorted by English and French vessels of war, has sailed from Alexandria to the Morea, laden with stores for the relief of Ibrahim Pacha's army, part of which will return to Egypt on board of them, thus commencing the evacuation of the Peninsula. Fifteen hundred Egyptian soldiers are to remain in the fortresses, which, united to the Turkish force in that province, forms a garrison of 8000 men, whom the Pacha will have the privilege of provisioning for fifteen months.

ECCLESIASTICAL INTELLIGENCE.

NEW CHURCHES.

BETHNAL GREEN AND ISLINGTON.—Two New Churches, the one in the parish of St. Matthew, Bethnal Green, and the other in the parish of St. Mary, Islington, have been consecrated by the Lord Bishop of LONDON, and opened for Divine Service. The Sermons on both occasions were preached by the Bishop.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Brackenbury, R. C. N.....	Domestic Chapl. to Marquess of Cleveland.
Grice, William	Under Mast. of Horncastle Grammar School.
Hickie, D. B.	Head Mast. of Hawkeshead Grammar School.
Knott, R. R.	Mast. of Rye Grammar School.
Nelson, John	Domestic Chapl. to Dowager Lady Suffield.
Seagrave, Samuel G.	Domestic Chapl. to the Marquess of Northampton.
Tillbrook, S.	Preachership at Whitehall.

PREFERMENTS.

Name.	Preferment.	County.	Diocese.	Patron.
Atkinson, T. D. ..	St. Philip's, Sheffield, P. C.	York	York	V. of Sheffield.
Boulton, George ..	Preston Capes, R.	Northam.	Peterboro'	Sir C. Knightly, Bt.
Brickenden, F. H. .	Hoggeston, R.	Bucks	Lincoln	Worcester Coll. Oxf.
Butland, G.	Kingmore, R.	Devon	Exeter	S. Ram, Esq.
Collett, William ..	St. Mary, Thetford, P. C.	Norfolk	Norwich	Earl of Albermarle.
Cornish, George	{ Kenwyn, V.	{	{	{
James	{ with St. Kea, V.			
	{ R. of Eaton Bishop	{	{	{
Cove, Morgan,	{ and Preb. of Gorwall and			
D. C. L.	{ Overbury,			
	{ to the Chancellorship	{	{	{
Cowpland, William	{ Acton Beauchamp, R.			
	{ Nursted, R.	{	{	{
Edmeades, W. H.	{ and Ifield, R.			
Frampton, John ..	Tetbury, V.	Gloucester.	Gloucester.	R. Clark.
Griffin, Edward,	{ Weston-by-Welland, V.	{	{	{
jun.	{ with Sutton Bassett, V.			
Gurdon, Philip....	Southbergh, R.	Norfolk	Norwich	
Hildyard, William.	Market Deeping, R.	Lincoln	Lincoln	Lord Chancellor.
Hook, Walter F. ..	Holy Trinity, Coventry, V.	Warwick	Lichfield	Lord Chancellor.
Lavington, G.	Wrockwardine, V.	Salop	Lichfield	Lord Chancellor.
Maine, G. T.	Husband's Bosworth, R.	Leicester	Lincoln	Rev. G. T. Maine.
Marshall, Edward	{ R. of Wranglingham	{	{	{
	{ to Stratton Strawless, R.			
Newbold, Francis J.	Stickney, R.	Lincoln	Lincoln	Rev. R. Loxham.
Ogle, E. Chaloner .	Preb. of Gillingham Major, in Cath.	Ch. of Salisb.	Bishop of Salisbury.	
	{ R. of Tithby,	{	{	{
Palling, E.	{ with Cropwell Butler, P. C.			
	{ to Cuckney, V.	{	{	{
	{ Westcote, R.			
Pantlin, T. P.	Holt, R.	Gloucester.	Gloucester.	Rev. T. P. Pantlin.
Parry, Wm. Henry	Chute, V.	Norfolk	Norwich	St. John's Coll. Cam.
Radcliffe, G. D. D. .	Tilstock, P. C.	Wilts	Salisbury	Preb. of Salisbury
Renton, W.	Goldington, V.	Salop	Lichfield	Earl of Bridgewater.
Roy, T.	Archd. of Coventry, in Cath.	Bedford	Lincoln	Duke of Bedford.
	{ and R. of Elmdon,	{	{	{
Spooner, W.	{ to Preb. of Bishopshull, in Cath.			
	{ Preb. of Llansantfraid, in Coll.	{	{	{
	{ &c. &c.			
Venables, Richard,	{ to Nantmell, V.	{	{	{
D. D.	{ and Llanyre, P. C.			
Vicary, A. T. R. ..	Priest-Vic. in Cath. Ch. of	Radnor	St. Davids	Bishop of St. Davids.
Wilde, R.	Claverdon, V.	Exeter	D. & C. of Exeter.	
Wodehouse, Hon.	{ R. of Carlton Forhoe,	{	{	{
William	{ and R. of Hingham,			
	{ to Falmouth, R.	Warwick	Worcester	Archd. of Worcester.
		Norfolk	Norwich	Lord Wodehouse.
		Cornwall	Exeter	Mrs. Wilbraham.

CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Patron.
Backhouse, T. W.	{ St. Peter, Blackburn, C.	{	{	{
	{ and Lango, C.			
Cantis, Mark	Fellow of Emmanuel College, Cambridge	Lancaster	Chester	V. of Blackburn.
Chilton, Jacob	Eyke, R.	Suffolk	Norwich	J. Chilton.
Douthwaite, William	All Saints, Hoo, V.	Kent	Rochester	D. & C. of Rochest.
Eastcott, Richard	{ St. Edmund, Exeter, R.	{	{	{
	{ and Priest-Vic. in Cath. Ch. of			
Fowell, Gooch	St. Mary, Thetford, P. C.	Devon	Exeter	Corp. of Exeter.
		Exeter	D. & C. of Exeter.	
		Norfolk	Norwich	Earl of Albermarle.

Name.	Preferment.	County.	Diocese.	Patron.
Hargreaves, Richard	Higham, V.	Kent	Rochester	St. John's Coll. Camb.
Hill, Herbert ..	{ Streatham, R. and Chancellorship in Cath. Ch. of	Surrey	Winchest.	Duke of Bedford.
Jaques, Jonathan	St. Andrew, Droitwich, R.	Worcester	Worcester	Lord Chancellor.
Lawes, J. T.	{ Halberton, V. and Easton, P. C.	Devon	Exeter	D. & C. of Bristol.
	{ Stickney, R.	Wilts	Salisbury	Earl of Aylesbury.
Loxham, Robert .	{ with Stickford, P. C. and Hagnaby, D.	Lincoln	Lincoln	Rev. Rd. Loxham. Bishop of Lincoln. T. Coltman, Esq.
Marshall, J.	St. Sidwell's, Exeter, P. C.	Devon	Exeter	
Monkhouse, John ..	Bramshot, R.	Hants	Winchest.	Queen's Coll. Oxf.
Nicoll, Alexander, {	Canony of Christ Church	in University of Oxford		
D. C. L.	{ and Reg. Prof. of Hebrew			
Plummer, G. T. ..	Northill, R.	Cornwall	Exeter	Mrs. Darley.
	North Stoke, V.			
Wright, W. H. ..	{ with Ipsden, C. and Newnham Murren, C.	Oxford	Oxford	St. John's Coll. Camb.
Young, Robert, {	Braybrooke, R.	Northam. Peterb.		
LL. D.	{ and Great Creaton, R.			
		{ L. Young, Esq. Mrs. Davenport.		

Name.	Residence.	County.
Back, E. D. D.	Deal	Kent.
Bruce, A. A.	Cheltenham	Gloucester.
Davidson, Joseph,	Portland Place	Middlesex.
Dennis, John	Clifton	Gloucester.
Glover, John	Claverley	Salop.
Powell, T.	Sedgley	Stafford.
Prideaux, Walter Thomas	Totness	Devon.
Robertson, Alexander	Bampton	Oxford.
Rous, Hon. H. A.	Geneva.	
Spilsbury, Thomas	Downend	Gloucester.
Wood, S. S.	Beaumaris	Anglesea.

UNIVERSITY INTELLIGENCE.

OXFORD.

The Rev. John Collier Jones, D. D. Rector of Exeter College, has been nominated Vice-Chancellor for the ensuing year, and approved by Convocation.

The Vice-Chancellor has nominated as his Pro-Vice-Chancellors,

Rev. Dr. Hall, Master of Pembroke Coll.
Rev. Dr. Jenkyns, Master of Balliol Coll.
Rev. Dr. Rowley, Mast. of Univers. Coll. &
Rev. Dr. Gilbert, Princ. of Brasenose Coll.

The Rev. Robert Eden, M. A. and Scholar of Corpus Christi College, has been nominated one of the Masters of the Schools.

The Hon. Philip Henry Abbot, M. A. Student of Christ Church, has been unanimously elected a Fellow, on the foundation of Mr. Viner, in the room of Mr. Burton, of Exeter College, deceased.

Degrees conferred.

MASTERS OF ARTS.

Rev. Horatio Todd, Queen's Coll.
Rev. Jacob Ley, Student of Christ Church.
Rev. Henry Wintle, Worcester Coll.
Rev. William Thorpe, Merton Coll.
Rev. Thomas Archer Bewes, Exeter Coll.
Rev. Matthew Robert Scott, Exeter Coll.
Charles Hope Maclean, Balliol Coll.
William Leyland Woods, St. John's Coll.
Thomas Vores, Scholar of Wadham Coll.

BACHELORS OF ARTS.

William Davies, St. Edmund Hall.
John Matthews, Christ Church.
John Fisher Turner, Exhibitioner of Worcester Coll.
Thomas Lingen Allen, Worcester Coll.

James John Farquharson, Christ Church.
Osbert Denton Toosey, Lincoln Coll.
Rufus Hutton, Exeter Coll.
John Griffith Cole, Fellow of Exeter Coll.
Charles Archer Houlton, Christ Church.
John Robert Kenyon, Christ Church.

BACHELORS IN CIVIL LAW.

The Hon. Philip Henry Abbot, M. A.
Student of Christ Church, and Vinerian
Fellow.

Rev. Charles Awdry, Fell. of New Coll.

MARRIED.

Rev. W. Cotton Risley, M. A. Fellow of
New College, to Susan, daughter of the
late Robert Wells, Esq. of Prior's Marston,
Warwickshire.

CAMBRIDGE.

On the first day of Term the following
gentlemen were elected University Officers
for the ensuing year:

PROCTORS.

Rev. A. M. Wale, M. A. St. John's Coll.
Rev. Henry Melvill, M. A. St. Peter's Coll.

TAXORS.

Rev. William Okes, M. A. Caius Coll.
Rev. Joseph Studholme, M. A. Jesus Coll.

MODERATORS.

Charles Jeffreys, M. A. St. John's Coll.
Rev. J. Bowstead, M. A. Corpus Christi Coll.

SCRUTATORS.

Martin Thackeray, M. A. King's Coll.
Rev. H. E. Holland, B. D. Emman. Coll.

The Rev. Richard Twopenny, B. D. of
St. John's College, and the Rev. C. Smith,
M. A. Fellow of St. Peter's College, have
been appointed Pro-Proctors.

The following gentlemen have been ap-
pointed the Caput for the year ensuing:
The Vice-Chancellor.

Rev. C. Wordsworth, D. D. Master of Trin.
Coll. *Divinity*.

Rev. J. W. Geldart, LL.D. Trin. Hall. *Law*.

T. Ingle, M. D. St. Peter's Coll. *Physic*.

Rev. T. S. Turnbull, M. A. Caius Coll. *Sen.*

Non. Reg.

Rev. C. Currie, M. A. Pemb. Coll. *Sen. Reg.*

Anthony Cleasby, B. A., Thomas Turner,
B. A., and Valentine Fowler Hovenden,
B. A., Scholars of Trinity College, have
been elected Fellows of that Society.

Richard Croft Chawner, S. C. L. has been
appointed a Fellow of Trinity Hall.

Ralph Blakelock, Esq. M. A. and Thomas
Jarrett, Esq. B. A. have been elected Found-
ation Fellows of Catharine Hall.

A grace has passed the Senate for a peti-
tion to confer the Degree of D. D. by Royal
Mandate on the Master of Pembroke.

Degrees conferred.

MASTERS OF ARTS.

Robert Maitland, Trin. Coll.
Thomas Stackhouse Carlyon, Pemb. Coll.
Henry Sidney Neucatre, St. John's Coll.
Richard Day, Caius Coll.

BACHELORS OF ARTS.

Joseph Silver, Trin. Coll.
Francis Edward Leach, Trin. Coll.
William Leeke, Queen's Coll.
Richard Waldegrave Packer, Cath. Hall.
Edward Langton Williams, Cath. Hall.
Richard Bird, Magdalene Coll.
Charles Goring, Sidney Sussex Coll.

NOTICES TO CORRESPONDENTS.

Some valuable communications are still unavoidably postponed; among others
"B," "Clericus," and "U. Y." which shall be inserted as early as possible.

We shall probably attend to our friend "W.'s" Strictures on the Christian Observer in
our next; but the thing speaks for itself.